Seauen Sermons,

OR,

The Exerciſes of ſeuen Sabbaoths.

1 The Prophet *Dauids* Arithmeticke.
2 *Peters* Repentance.
3 Chriſts laſt Supper.
4 Chriſt combating with Satan.
5 The Sea-mans Carde.
6 The Sinners Bath.
7 The forming of *Eue* the firſt woman.

Together with a ſhort Treatiſe vpon the Commaundements.

Quench not the ſpirit, deſpiſe not prophecying
1. Theſſ. 5. 20.
Let the worde of God dwell in you plenteouſly
Coloſſ. 3. 20.

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To the right Worshipfull Richard Broughton Esquire, one of her Maiesties Iustices of Assise, for the Counties of Merioneth, Carnaruan, & *Anglisea, and of her highnesse counsell, in the Marches of Wales, Lewis Thomas wisheth continuall health, and perfect happinesse.*

RIght worshipfull, the care of my dutifulnes, inforced by the loadstone of your affection, and more then common kindnesse towards me, hath inboldned me to present these few labours, the first fruits of my indeuours, to the eyes of your discretion, hoping you will, in respect of good meaning, and in regard of neighbourhood, I trust, with no lesse care vouchsafe to patronize the same, and suffer them to shelter vnder the defensiue shadowes of your safe protection.

Many I confesse haue trauailed in the same kind before me, both largely and learnedly, (far beyonde the reach of my skill) many wise and

cunning Bezaleels, fraught with all spiritual knoledge, for furthring of spiritual workmanship, hath God in our time raised (and stil may rayse I wish) for the building of the Temple of his son in the harts of his children, a temple more glorious
1. King. 6. then that was of Solomons, though it were ouelayd within & without with the purest gold. My selfe also haue aduenturd to com after thē with my free-will offering, howsoeuer worst able of a thousand to furnish the buylding of the sanctuary, which though it may not presume to preasse ameng the chiefest, yet may it looke for acceptaunce at least in his due place, like the goates
Exod. 35. 23. haire among the fine purple and skarlet.

The booke is too small to bee termed a Volume, your labour will be the shorter in perusing it: But I trust it wil be found of such value, as may vpon due consideration be nothing to your dislike: whatsoeuer it is, I recommend both my selfe and it to your good fauour, and so omitting vnnecessarie circumstances, in regard of your weightie imployments, I take my leaue, resting in more affection, than protestation.

Your worships to command.

L. Tb.

¶ *These Texts of Scripture* are handled in this *Booke.*

I

The Prophet Dauids Arithmetike.

Teach vs, O Lord, to number our dayes, *Psalme* 90.12.

II

Peters repentance.

So he went out and wept bitterly, *Matthew* 26.75.

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Bleſſed are they that do the commandements, *Reuel.* 22. 14.

The

The Prophet Dauids *Arithmetike.*

Pſal. 90. verſe 12.
Teach vs (O Lord) to number our dayes.

THe Prophet *Dauid* noteth the careleſſe ſecuritie, and wilfull ingratitude of carnal men, whome neither the ſhortneſſe of life, nor the plagues of God, powred out for ſinne, can ſtirre vp to a duetifull obedience.

In many precedent Pſalmes, he taketh occaſion by checkes, and admonitions to drawe the wicked and obſtinate, to a conſideration of Gods benefites, and bleſſings beſtowed vppon them, as in feeding, and protecting them infinitely, in ſuffering the Sun to ſhine vpon them, the raine to fructifie the earth, their children to multiply, and grow vp afore

them, like the Oliue plants, or like the polliſhed corners of the temple: their ſheep and cattell to increaſe, &c.

Yet notwithſtanding finding them to bee nothing the more thankefull vnto God, or mindfull of his goodnes, and ſeeing them to runne on ſtill in their wickedneſſe, without remorce or feeling, as if they had beene ſolde to worke iniquitie like *Achab*, and *Ieroboam*, The Prophet turneth to his compaſſions, & prayes for them that would not pray for thẽſelues, deſiring God to turne their hearts, and to continue his mercies towards them: and this is briefly the ſubſtance of all this Pſalme.

1. King. 21. 25.

Nowe then to deſcend into a more particular narration, and to make you acquainted with the ſumme of the doctrine contained in theſe few wordes of my Text: obſerue with me theſe twoo principall pointes, which the wordes do offer to your conſideration; *viz.* the petition of *Dauid*, and a reaſon or motiue inforcing the petition.

The petition in theſe wordes, *Teach me to number my dayes.*

The motiue in theſe wordes, *That I may apply my heart to wiſedome.*

I will onely ſpeake of the former in this place, *viz.* *Dauid* his prayer.

Teach

Teach vs, O Lord, to number, &c.] This text may wel be tearmed the Prophet *Dauid* his Arithmetike, a better Arithmetike than our ſchoole humanitians, and profeſſours of Arithmetike in Vniuerſities are wont to teach.

This croſſeth and vtterly confuteth the courſe of the vain men of this world: for they giue themſelues to calculate other matters.

The Marchant numbreth his debts, the Vſurer his money, the Lawyer his clyents, the Husbandman his goods and cattells, the Captaine his ſouldiers: but *Dauid* a man after Gods owne heart, knew well the vanity of the one, and the neceſſity of this other; and better Arithmetike.

He deſireth God to teach him to number, not his wealth, nor his riches, nor his poſſeſſions, nor his treſures, nor his pleaſures, but his daies. *Teach me*, ſaith he, *to number my daies.* We reade of *Nabucad-nezzar* a King, ſo he was like *Dauid*: but he had not learned to number his daies, ſo he was vnlike *Dauid.* This prowd king walking and ſtrowting in his royal Pallace at Babel, was numbering the towres thereof, and was numbering his wealth, and his magnificence, and power. *Is not this great Babel, is not this my kingdom &c?* Dan. 4. 27.

This

This Arithmetike made *Nabucad nezzar* prowd, and made him forget God that gaue him that power, and that honour, and that monarchie.

But this Arithmetik of *Dauids* taught him humilitie, and meekneſſe, and keepeth him ſo far from forgetfulneſſe of God, that he rather forgets himſelfe, and his kingly titles, and honour; for in this pſalme, but eſpecially in this verſe he diſclaimes, as it were, from al his regal authoritie, power, and ſtate, and exhibites himſelfe a perfect paterne of humilitie.

Though he were Gods anointed, and inueſted with great maieſtie, and honor, yet he forgat not his pedigree, but hath regiſtred the ſame to all poſterities, in that he ſaith: thou tookeſt *Dauid* when he followed the Ewes great with yong, and annointedſt him to be
Pſa.78.70. Prince ouer thy people, of a ſheepheard crowning him a King.

And though he were a King of the earth, yet hee knew hee was but a King of earth, a man of the ſame mowld that others are of, and ſubiect to the ſame corruption: nay him
Pſal.22.6 ſelfe in another place, calles himſelfe, a worm and no man.

And as he could teach himſelfe a leſſon of mortalitie, ſo could he teach it others alſo:

ſpeaking

ſpeaking to magiſtrates, he ſaith thus; I haue ſaid, ye are Gods, but ye ſhal al die like men: and that Princes ſhould not ſcape vncontrolled, he a Prince telleth Princes, that they ſhould alſo die like others. Pſalme 82

And therefore ſince Princes, and magiſtrates, and people, and all muſt die, he prayeth God for himſelf and others: ſaying. *Teach vs; O Lord, to number our daies.*] Wee finde this prophet numbering, but not his daies, as in this place, but there he numbered his ſubiects, he would needs know his ſtrength, and power, and the number of his people; but himſelf & all Iſrael ſmarted for that folly: and himſelfe being brought to the knowledge of his ſin, confeſſed he had done very fooliſhly. And therefore now hee workes more wiſely, he prayeth God to teach him to number his daies: here he takes in hand another kinde of numeration. 1. Chro. 21

The prophet ſheweth, that except the Lord buyld the houſe, they that buyld it, labor but in vaine: and except the Lord keepe the citie the keeper waketh but in vaine. Pſa. 127

There hee prooueth that in buylding it is God alone who is the * *Architectus*, both to lay the foundation, and the roofe too.

In keeping of the cittie hee is the onely watch-

watchman of Iſrael, that neuer ſlumbereth.

And here he proueth another propertie to be in God, which is, that he in teaching, is the only ſchoolemaſter, or doctour, verifying that in the 15. of *Iohn* his Goſpel, without me ye can do nothing: he is al in al, a ſchoolemaſter of all, both learned, and vnlearned, euen to teach princes knowledge, and the Senators wiſedome.

This leſſon muſt needes be well learned, that proceeds from ſuch a teacher: in the 86 and 119. Pſalmes he prayeth the Lorde to teach him the way of his ſtatutes: and here he prayeth God to teach him another thing: to to number his daies.

Dauid ſhewes he was no truaunt in the ſchoole of Chriſt, but hauing learned one leſſon, he couets to learne another, and ſtill calles vpon God, like a good ſcholler vpon his maſter, O teach me thy teſtimonies: teach me thy ſtatutes, teach me thy waies, teach me to number my daies.

Pſal. 119. 33.

All that will be ſchollers in the ſchoole of Chriſt imitate *Dauid*: couet to learne more & more, that you may bring forth much fruite.

Iohn. 15.

If you haue alreadie learned your rudiments, your Alphabet of religion, labour yet further, to come to the depth of diuinitie, like

like the Prophet *Ezech:* who when hee had waded in the waters about the ſanctuarie, he waded deeper and deeper, firſt to the ankles, then to the knees, then to the loynes, till hee could paſſe no further. Ezech. 47.

We are firſt children, and then we ſuck the milke of the woord: afterwards we become men, and then wee muſt diſgeſt ſtronger meate. 1. Pet. 2.2.

We muſt be ſo wel ſchooled, that we may be able to anſwere euery man, that ſhall aske vs a reaſon of the hope that is in vs.

So well ſchooled, that we may be able to teach others, as *Peter* being ſtrengthned did ſtrengthen the brethren, and as *Priſcilla*, who thogh ſhe were a woman, was notwithſtanding able to inſtruct *Apollos* an eloquent man, and mightie in the Scriptures. Luk. 22.32.

This ſhort leſſon of *Dauid* miniſtreth this inſtruction to vs, it teacheth vs, whom we ſhuld pray vnto, whō we ſhould intreate for a ſupplie in our wants, he teacheth vs to flie vnto God onely, for in him dwelleth all fulneſſe. This he taught vs once before in the 64. Pſalme, where diſclayming frō all other gods, or Angells, or Saints, he ſaith, whom haue I in heauen but thee? *Dauid* did know there were many holy men in heauen, *Abra-* Pſal. 64.

ham,

ham, Noah, Moſes, all the Patriarches, and Prophets, Martyrs, and Confeſſors before him, yet he had learned to inuocate none, to pray to none but God only: there he taught, and here againe he teacheth, that God alone muſt be ſought vnto, none but he implored. None can teach vs but God, & therefore we muſt ſubmit our ſelues to be taught onely by him.

Teach vs, O Lord, to number &c.] *Eue* our progenetrix had learned one leſſon from God, at the deliuering of the commaundement, wherein it was charged, that they ſhoulde not eate of the forbidden tree. But ſhee was not contented with one, but would faine haue choice of teachers, like a truanting ſcholler that ſtill changeth his maſter: and therfore ſhe learned a ſecond leſſon from the diuel. He taught hir, that they ſhuld not die, but ſhould liue like Gods, knowing good and euil: but *Eue* found him a lying teacher, for they became diuells, and death was ſentenced againſt them and their poſteritie, becauſe they forſooke their firſt teacher.

Gene. 2. 16

Genes. 3. 4.

Many now a daies, ſpecially the conceated wiſe, wil not offer themſelues, to be taught of God, but they will teach themſelues, and learne of themſelues, they will flie to their owne

owne wiſdome, and their own ſtrength, and their own policie, and their own knowledge but their owne ſtrength becommeth weakeneſſe, like the ſtrength of *Sampſon*, when hee gaue it to an harlot: & their pollicie becomes ſimplicitie, like the pollicie of *Haman*, when he thought to ſlay al the Iewes: and their wiſdome fooliſhnes, like the wiſedome of *Achitophel*, which turned to follie, becauſe he had not learned it from God. That which they moſt glorie in, ſooneſt deceiues them, like Abſolomes haire, that ſeeming to be his bodies beſt ornament, became an halter: as hee would haue betrayed his father, ſo his owne haire became his own traitour, and diſcouered him to the enemie, like *Ziba*, that betrayed *Mephiboſheth*.

Iudg. 16

Eſter 7

2. Sam. 17

2. Sam. 18.

2. Sam. 16.

All ſuch that refuſe to draw their knowledge from the fountain, they are reproued in that general checke; this people take counſel of their ſtock, and their ſtaffe teacheth them.

Saul was neuer forſaken ſo long as hee counſailed with God, but when hee choſe a witch for his ſchooleminiſtris, God reiected him, and he became his own executioner, he that ſhuld haue ſlain his aduerſaries, ſlew himſelfe, and miniſtreth greater cauſe of triumph to his enimies. *Teach me, &c.*] *Dauid* com-

1. Sam. 28.

comming to be taught, first acknowledgeth his ignorance, & therfore praieth god the author of all knowlege, to giue him knowlege.

In the first Chapter of the second booke of *Chronicles* we find *Salomon* the son asking of God wisedome: and here we find *Dauid* the father asking of God wisedome also.

A good father chawlkes the waie first, and as gracious a sonne that well might seeme to descend from so good a father, followes the same path after, both walking towards God, a father to them both, both of one affection do aske one & the same thing, viz. wisedom, but respecting a diuers end; the one, to thend he might the better gouerne his people; the other, to be able thereby to number his days.

And this much shal briefly suffice for the cleering of the first note, which teacheth you if you will learne of *Dauid*, to pray vnto God for knowledge; desire him to direct you, and teach you; as to teach you al things, so principally this: pray him to learne you to number your daies.

This lesson wel learned wil bring you to the knowledge of all your other duties. It followeth.

Dan. 5. *To number.*] It is ascribed vnto God by *Daniel*, that God alone numbreth, weigheth, and

and diuideth, he measureth times & seasons, daies, & yeares, and he that is the numberer, will teach vs to number, if we wil offer our selues to be taught by him.

No lesson is more necessary for these times considering how sinne hath spread it selfe, like a leprozie ouer all flesh: and iniquitie hath gotten the vpperhand. And more then this, the vialls of Gods wrath are powred out alreadie vpon vs, to consume vs, as we are all eie-witnesses this day. Al had bin preuented, if we had bin carefull, to get vnto our selues this one comfortatiue, more worth than all the balme in Gilead, to haue knowledge to number our daies.

From the first words of this psalme to this present text, now handled, the prophet recapitulateth, and recounteth the shortnes, and miserie of this life, and in the tenth verse, he makes vp a calender as it were of mans age, in that he saith the life of man is threescore yeares and ten, and though men be so strong that they come to fourescore yeares, yet is their time then but labor and sorrow, so soon passeth it away, and we are gone. Psal. 90.

The note raised hence must be this, the shortnes of time ought to make vs more circumspect: and certainly if men did in a care-

ful conſcience ſurueigh the ſhort ſcantling of our yeares, and croſſes incident to the ſame, they would not run ſo wilfully to the vomit of ſinne as they do, and ſo ſeale vp their own condemnation.

The want of this conſideration blindfolds the ſinful ſoules of men, and caſteth them headlong into a thouſand inconueniences.

Gen. 19. If *Lot* had numbred his owne daies, as he liued to ſee the *Sodomites* days both numbred and determined, when fire from heauen conſumed them, he had not proceeded to commit inceſt ſo ſoon after with his own daughters.

Gen. 9. Righteous *Noah* forgat his righteouſneſſe, and being drunke, lay vncouered in his tent, his owne ſonnes being aſhamed, that their owne father had caſt off ſhame.

He could preach to the olde world, that their daies ſhould be an hundred and twenty yeares, and then ſhould the floud come, but he forgat to number his own dayes: and therfore a ſeconde inundation preuailed againſt him, he became ouerflowed with wine, as the old world with water.

Dan. 4. If *Nebucad nezzar* had numbred his time, when hee numbred his towers, and riches, and honor, he had not ſo ſoon loſt his honor, nor haue bin ſent out to dwel with beaſts in the

the field, where he was compelled to eate grasse like an oxe, because he liued like an asse, til his haires were growne like Egles fethers, and his nailes like birds clawes.

Belshazzar carowsing wine among his nobles, thought of nothing lesse, than the numbring of his daies, although euen then the moment of time was come, when he should resigne vp, both life and kingdome. Dan.5.

Not to stand vpon particulars: if the great rich man in the Gospel had bin as careful to number his daies, as he was cumbered with deuising how to take downe his olde barnes, and to build vp new, thinking to store vp for many yeares, that voice of terror had not sounded from the Numberer of times, Thou foole, this night wil they take the soule from thee: he dreamed of many yeares behind, but because he reckoned without his host, (for he neuer schooled himself where Dauid learned his Arithmetike,) therefore he deceiued himselfe, and that daie proued to be the last of his life. Lu. 12. 19. 20.

Such is, and hath euer bin the tourse of carnal men, that do fixe their eies vpon the present time only, and do think that the same shall neuer be altered.

This securitie was far from *Iob*, when he

Iob.14. 14. faith, al the time of my pilgrimage wil I wait, til my changing come: as if he made it his occupation euery daie; from time to time, he waited for his changing. *Iob* hath lefte few his like behind him, few ſuch Numberers of time recorded. *Iob* and *Dauid* both do teach vs to number our daies, as they did their daies.

Satan caſteth ſo many golden baites in our waye, that we cleane forget our time, as *Coruinus* forgate his name.

Coruinus.

1.Sam.25. 10. We are ſo buſied like *Naball* about white earth, and red earth, in raping and ſcraping tranſitorie traſh, and ſo deuoted to fleſhly pleaſures, and deceitfull vanities of this life, that we haue no leiſure at al to think on death and ſo we chop into the earth afore we be aware, like a man walking vpon a greene field couered with ſnow, and not ſeeing the waie, runneth on, and ſodainely falles into a pit.

Herodotus writeth of *Seſoſtris* a King of the *Ægyptians*, that he was caried in a chariot drawne with foure Kings, whom he before had conquered, one of the foure caſting his eies behinde him, looked often vpon the wheeles of the chariot, and was at length demanded by *Seſoſtris* what he meant to looke backe

backe, so often: saith he, I see that th hen colde, which were highest in the wheel, l turned into sently lowest, & the lowest eftsoo highest, *cogito de mutatione fortu* of our daies, vpon the inconstancie of thin to recount the hereupon aduising himselfe vncertainties of milde, and deliuered the sai history noteth mans mortaliti choake vs and a As it did Pirrus.

Teach vs to number our d lling vpon our speakes not of yeares, or moneth in a moment but of daies, noting the shortnesse of sodaine ca- in the word Daies. he died

And the same phrase is vsed of all the he men, vpō the like occasion: *Iacob* told *Phara* e, *oh* that few and euill were the daies of his pilgrimage; speaking of the time: to note the shortnesse of life, he names not yeares, but daies, and speaking of the toyles and troubles of life, he calles it a pilgrimage.

Iob in like manner in numbring his daies, my daies, saith he, are more swift than a post: Iob. 9. 25. and in the 26. verse they are swifter than shippes.

Our Sauiour in teaching vs to pray, bids vs pray thus: giue vs this day our daily bread. Mat. 6. 11.

As if we should reckon the continuance of our life no longer than a daie. And againe, God calling vpō sinners, sayth, To day if you

Iob.14. 14. faith,al the
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his voice: a day consisteth but o
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ut the line of his life vntil th
but al the day.
es the life of man, to th
Satan casteth
asse, whose glory endureth
Coruinus. waye, that we
t is greene in the morning, and
uinus forgate
night.

1.Sam.25. 20. We ar
at is within and without vs, are so
earth.
remembrances of death: all things cry
tra
to vs, that we must hence, as Christ cried,
p
am not of this world.

The Sunne rising in the East, and falling in the west, and al in one day, shewes our rising, and falling, our comming in, and going forth of this world.

The apparell wearing vpon our backes, the meate disgested and egested, and returning to putrefaction, the graues shrowding so many corpses vnder our feete: to be short, Time the mother of al things, and the changeable state of times, euen winter and summer, colde, and heate, seede time, and harueſt, all doe crie vnto vs, that we shall weare and di
, and corrupt, as they who were liuing are now dead, and lie in the dust.

First,

First we waxe, drie then olde, then colde, then ſicke, then dead, ſo is earth turned into earth.

We are not skilful numberers of our daies, like *Dauid*, til we haue learned to recount the dangers and caſualties, and vncertainties of our corruptible condition.

A ſpider being able to choake vs and a haire to ſtifle vs, and a tile falling vpon our heads to extinguiſh vs, and that in a moment of time, when we leaſt expect ſo ſodaine calamities: we reade of *Anacreon*, that he died in eating of an egge. As it did Pirrus.

Fabian a ſenator was choaked with an haire, Pope *Hadrian* with a flie: if *Iacob* counted his time but ſhort, hauing alreadie liued an hundred and thirtie yeares, what reckoning may wee make of our time which is farre ſhorter?

In the time afore the floud, the age of man was great: *Adam* liued 930. yeares, *Noah* 950. *Methuſaleh* 969, almoſt a 1000 yeares. Gen. 5. Gen. 5. 26.

But after the floud in *Terah* his daies, who was father to *Abraham*, the age of man was a great deale ſhortned from 900. it was brought down to two hundred, and vnder.

Terah liued 209. *Abraham* his ſonne not ſo long, 175. *Moſes* 120. *Ioſua* an hundred Gen. 11. 32

and ten.

In the Prophet *Dauid* his time, it was scanted yet shorter by much, halfe in halfe, he counted the yeres of men to be threescore and ten. All hath this vse, it teacheth vs to looke backe into our liues, and to learne to redeeme the time, by a timely repentance. Psal. 90.

To draw to a conclusion, life it selfe is but an harbenger of death, and we liue to die. God that numbered the haires of our head, hath numbred our yeares also, and we can not passe them, whether in middle age, or in olde age, or in infancie, when, and where, and how, we know not, for the issues of death are in the hands of God.

When our end and finall dissolution shall come, is therfore concealed from vs, because we should be alwaies prepared, and thinke euery moment vpon death, the end of all flesh.

As a bird guideth her flight with her traine, so the life of man is best directed by a continuall recourse vnto his end. Now the Lord of life and death, in whose hands is the breath of euery liuing thing, so direct vs by his holy spirit of grace, that we may learne to number our daies: that we may run out this shorte race of our sinful pilgrimage, in god-

godlineſſe and much pacience, looking to Ieſus, the author and finiſher of our faith, that when we ſhal haue finiſhed theſe daies of ſinne, we may be tranſlated to a better life, in the kingdome of glorie which God hath purchaſed to vs, in the bloudſhedding of his beloued ſonne: to whome with the father, and the holyghoſt, bee rendred al glorie, maieſtie, power, and dominion, now, and euer.

Peters repentance.

So hee went out, and wept bitterly. Mat. 26.75.

IN regard of the diſſoluteneſſe of the preſent age wherein we liue, and general iniquitie of theſe the worſt and laſt times, wherein the ſins of men are multiplied, being growne to the full, and vnrighteouſneſſe is increaſed vpon the earth, as was fore-tolde by our Sauior

uior Christ, in the 24. of Mathew his Gospel, for that we are all better acquainted with sinne, than with the remedie for auoidance of sinne, which is repentance, without which we neither can haue peace of conscience, nor yet the fauor of God, who is a father to none but the penitent, such as are truly humbled vnder the burthen of their sinnes, and doe carrie a purpose of amendment.

I haue indeuoured at this time, to lay before your eies the true portraiture, and the liuely Anotomie of a repentant sinner in this example of S. *Peter*: you shall behold him chaulking out the waie, that leadeth to repentance, whose foote-steps you must follow, foote by foote, and steppe by steppe, if you will come where he is, where is perfect peace and ioy, such ioy as shall not be taken from vs, greater ioy, and glorie than *Peter* had on mount *Tabor*, where Christ was transfigured.

Luke. 9.

Peter wept here for a time, and that but a short time, in respect of eternitie; but there he reioyceth continually, without ceasing, his ioy hath no terme, nor limitation of time. So is it verified which was spoken by our Sauior Christ, in the 5. of *Mathew*, happie are ye that mourne, for ye shall reioyce.

Mat. 54.

Peters,

Peters mourning is turned to mirth, his ſadneſſe to ſolace, his pain to pleaſure, his repenting to reioycing, for Chriſt hath wiped away al teares from his eies, becauſe with him the firſt things are paſt alreadie, and now he is crowned with glorie like the Angells.

And this he hath now in heauen, becauſe God loued him walking a good diſciple here on earth, ſhewing himſelfe to be indeede, what he was in name, videlicet *Simon* an obedient hearer.

He is alſo called *Peter*, videlicet confident and ſtrong in faith, like a rocke inuincible.

And in this place we find him penitent, his obedience is teſtified in the hiſtorie of his life, for at Chriſt his commandement he forſooke his calling, and became his diſciple: his ſtrength of faith our Sauior himſelfe proueth, where he ſaith vpon his confeſſion of him; Thou art *Peter*, and vpon this rock will I build my congregation. Mat. 16. 18.

He was penitent, the words nowe read vnto you doproue the ſame: for after he had ſinned, he went out and wept bitterly.

O that euery Chriſtian man were thus qualified like *Peter*! theſe three graces, repentaunce faith. and obedience, are better welcome vnto God, than the three preſents giuen Mat. 2. 11.

giuen by the wiſemen vnto Chriſt, golde, frankenſence and mirrh, are not ſo precious.

But before I proceed to the embowelling of theſe wordes nowe read vnto you, I muſt firſt acquaint you with the ſubſtance of that which went afore my text, being the occaſion of the words now to be handled. When Chriſt was about his paſſion, and euen now was readie to be offered vp vnto his father, for the ſealing vp of our redemption, being vnder the handes of the ciuill magiſtrate, to be either condemned or acquited, the text ſaith, *Peter* ſtoode a farre off, to ſee the end, as the fiftie eight verſe witneſſeth, there we reade that he came into the high prieſts hal, and there ſate downe with the ſeruants, to ſee what would become of Ieſus.

And while he ſate there, the hiſtory noteth, that a maid came vnto him, & chalenged him to be one of Ieſus diſciples: thou alſo waſt (ſaith ſhe) with Ieſus of Galile, Reade the 69 verſe, and ſo forwards, but he denied, and ſaid, I wot not what thou ſaiſt: the ſecond maide came, and charged him in like maner, and then he ſwore, he knew not Ieſus.

Being the third time charged by the ſtanders by, he began to curſe and ſweare that he knew not the man: ſuch is our corruption,

and

and Satans pollicie in tempting vs, when we fall once, we fall againe and againe, like *Peter*, who hauing denied Christ once, made no bones of it, to denie him the second and third time.

Marke the degrees of *Peter* his sinne: first he denied him simply, without any oath, as one not greatly regarding what the maid said vnto him, I wot not what thou saiest: but the second time he rapt out an oath, he knew not the man: and the third time he proceeded to curse and sweare.

A bare oath would not serue, and therefore he curst himselfe too: he was become so cunning and so prompt a swearer, as if he had made an occupation of it all his life before.

So soone as he had learned to lie, he had learned to sweare, for lying, and swearing, are partners, like a theefe & a receiuer, inseperable companions, and as I may say, sworne-brethren, that alwaies iumpe together in a sinful societie.

And hauing learned to lie and sweare, he had learned at once to curse too: cursing came in like a sixt finger, to make vp the messe, when the table was ful already.

Wee neuer reade of *Peters* swearing any where else, yet here vpon a sodaine, oaths and curses

curſes, ſhewed themſelues, ſooner then *Cham* ſpied *Noahs* nakedneſſe.

Gen. 9. 22.

The watchword which the *Moabits* vſed in the chaſe of their enemies was this: now ſin, *Moab* to the ſpoyle: and Satans watchwoord to the ſinnes that prayed vpon *Peter* in this place was this: now lies and oaths, and curſes to the ſpoile: and there made ſuch a ſpoile of *Peter*, that like a man in a trance, or diſtracted of his wittes, he wiſt not what he did, nor once remembred himſelfe, no more than *Nabucad-nezzar* remembred his dreame, or *Lot* his inceſt. See what we are, being left to our ſelues, *Peter* euen now confidently ſaid, that he would lay downe his life for his maiſter: yet he that would ſeem to be the ſtrongeſt, ſhewed himſelfe the weakeſt, and he firſt denied his maſter.

2. Ki. 3. 23.

Dan. 2. 5.
Gen. 19. 35

Mar. 14. 72

This was *Peters* fall: but we are to ſpeake of *Peters* riſing, and of *Peters* repentance, for ſo ſoone as he was wakened with the alarum of a ſeely cocke, he began to remember his ſin, & to weigh the greatnes of it: for ſo *Mark* recordeth of him, & *Peter* ſaith he remẽbred the words of Ieſus, and weighing that with himſelfe, he went out and wept: our text ſaith he went out and wept bitterly.

So he went out.] This text affoords three ſpeci-

special notes, being three degrees of *Peter* his repentance. viz. remembrance of sinne, remorce of sinne, heartie inward sorrow for sin, sending forth outward significations, euen streames of teares. Thus hauing found out the mine, let vs now dig for the treasure.

So he went, &c.] This word *So* doth send vs to the first woordes of this verse: for the word doth in nature imploy a necessarie coherence or connexion of the woords of my text, with that which went immediately before in the same verse: the first words of this verse are: And *Peter* remembring &c.

The cock by crowing did put *Peter* in remembrance, for before he neuer thought vpon his sinne. He was careless till the cocke warned him: thereby we learne, that the first steppe to repentance, is the remembrance of sinne: and therfore the Prophet *Dauid* saith, my sinnes are euer before me. Psal. 51. 3.

As if he had kept a register, or a memorial booke to looke vpon, that the cleere view of his sinnes might worke a detestation thereof, and so send him ouer vnto God for remission, as the Israelites fled to the brazen serpent, when they were stinged with scorpions. Num. 21. 9

And lest any of his sinnes should scape him, the same Prophet desireth the Lord to

purge

purge him from his secret sinnes.

Nothing holdes a man so long in sinne, the want of due consideration.

The very remembrance of sinne in a car ful remorce, is of force enough to batter t very heart of a christian man, that carrieth ny feeling, and is not altogether obdurat, a hard-hearted, like *Pharaoh*, one that cann repent.

For I speake not of them that are estrau ged from God, and are giuen ouer to a probate sence, despising the Lord in the st bornnesse of their corrupt natures, knoc he neuer so oft at the doores of their cons ences.

Such, if at any time they shall rememb their sinnes, are nothing humbled to repe tance, like *Peter* who went out and wept, b they grow malecontent, and desperat, like *I*
Mat. 27. 5. *das*, who hauing bethought himselfe, ho traiterously hee had dealt with his maist went out and hanged himselfe.

See the differences of effects of consid ration in the good, and in the wicked, the r membraunce of sinne worketh a biting r morce, and a great grieuing sorrow in bo good and bad, but it breedes a godly sorro in the one, and a desperat sorow in the oth

su

ſuch a ſorow as in the godly pricks them forward to repentance, ſuch a ſorrowe in the wicked, as doth driue them to deſpaire, like *Achitophel* and *Cain*.

Remembrance of ſinne to the wicked, is the hideous hand-writing vpon the wall that droue *Belſhazar* into a dumpe. This conſideration is the very key, that openeth the doore to the cloſet of our hearts, where al our bookes of accounts do lie. It is the very looking-glaſſe, or rather the eie of the ſoule, whereby ſhe ſeeth herſelfe, and looketh into her whole eſtate. Dan. 5.

In the ninth of *Deut.* and ſeuenth verſe *Moſes* chargeth the people to remember their ſin, and there he puts them in remembrance how oft they prouoked the Lord, by that meanes calling them to repentance. Deut 9.

He went out, &c.] Now comes in another ſtep of *Peters* repentance: he firſt weighed his ſinne, as *Marke* noteth, and in the meditation thereof being now throughly wakened from his former drowſines and ſlumber of ſin, he went out: wherein note the effectual operation of Gods ſpirit in the children of God: after we haue ſinned, preſently the grace of God calles vs home againe, and ſuffereth vs not to reſt: like the doue that being

sent out from *Noah*, found no rest for the sole
Gen. 8. of her foote, til she returned to the arke: not
can *Peter* now find any rest til he had found
Christ by repentance, whom he had lost by
deniall.

Peter his sinne was great: it was no sma
baite that Satan layde in his waie, for wha
greater aduantage could Satan almost haue
wished than this, vnles he had driuen him to
dispaire too: and sure he had preuailed in thi
also, had not the neuer-failing hand of God
mercie staied him vp after his fall, for his own
glorie, and to the vnspeakeable comfort o
the godly, who though they fal, can neuer fa
away: for the promise of God standeth sure,
and hath this seale: *deus nouit qui sunt sui*,
God knoweth who are his.

And our Sauior Christ saith; of those who
thou hast giuen me, I haue not lost one, saue
Ioh. 17. 12. that sonne of perdition.

Peter went out, &c.] Being ashamed to
stay any longer in the place, where he had so
grossely sinned, in denying his maister, and
for that in regard of the companie, he could
not so wel aduise himselfe of the greatnes of
his sinne, by sounding the very bottom of his
conscience, by a due examination, he left the
companie, and went out.

He

He went out, &c.] As *Isaac* went out into the fields to pray, so *Peter* went out to meditate and consider what he had done. The faithful soule, when it is desirous to enter into any holy consultation, or cõference, couets to be alone, like Christ in the desart, sequestred from the societie of men. Iacob being alone wrastled with the Angell, and preuailed for a blessing. *Ionah* went out of the citie *Ninive* to mourne. Ge.24.63. Mat.4. Gen.22.24 Ionah.4.5.

Moses was bid to put off his shooes, when he pressed nere the flaming bush, so we must put off our shooes of carnalitie, and go out from our selues, as it were casting off our olde affections, as the adder casteth his slough; if we will treade vpon holy ground, and presse to come where God is. Exod.3.5

Peter, so long as he stayed in the high priests hall, among the enemies of Christ, he became as one of them, and had quite forgotten, that ere Christ was his master, or he his scholler, and therefore he denied him whom he should haue confessed, but being diuided from those wicked ones, he deepely weighed within himselfe the guilt, and greatnesse of his sinne, as if hee should haue reasoned in this or the like sort with himselfe.

Oh, what haue I done miserable man,

that I am, howe daungerouſly haue I falle
in denying the Lord of life, my Lord?

I a rebellious ſinner, to denie him that ſa
ued me, and by his death redeemed me. An
was I ſo wicked as hauing denied him once,
muſt proceed to denie him thriſe toge the
and that with oaths, and curſes, and banning
Hath my proteſtation and confident bolde
neſſe come to this iſſue? haue I ſhewed m
ſelfe ſo cowardize, and ſuch an impoter
weakling, that I could not remaine conſta
till the morrow.

This laſt day, I proteſted if all the world
were offended, yet I would not be offen
Mat. 26. 33 ded, yea I was readie to lay downe my life fo
Chriſt my Lord, and yet lo, before the cock
crew twiſe, I had denied him three times.

O periured wretch that I am? how hau
I tranſgreſſed? what a ſhipwracke haue
made of my faith, by denying him that die
for me? I that thought my faith ſtronge
nough to incounter with the whole world
moſt ſhamfully ſuffered a maide, a woman
and the weaker veſſells to diſcountenaunc
me.

Is this, not to be offended, is this, to giu
my life for my maſter? nay, is not this to for
ſake him quite, and to ioyne with the wicke

Iewe

Iewes to condemne and crucifie him?

For what could I haue done more hainouſly againſt him, vnleſſe I had ioyned with the wicked, to take his life from him? *Iudas* did but betray him, and ſell him for money, and I haue voluntarily denied him without hyre, and without mony.

The world hereafter, and al poſterities ſhall take knowledge of my ſinne. My name deſerues to go with a brand vpon it, like the name of *Ieroboam*; my name cannot once be mentioned, but my ſinne muſt likewiſe be remembred.

Ieroboam goes with his traine, *Ieroboam* that made *Iſrael* to ſinne: and *Peter* deſerues to haue his traine too, *Peter* that denied his maiſter. In this or the like manner, *Peter* at his going out, reaſoned with himſelfe, and ſurely nothing is ſo mightie in operation, nothing ſo forcible, as the benefit of conſideration, the carefull weighing of our ſinnes, it is the very ſtone, that muſt fincke into *Goliah* his temples, it is the ſpirituall hammer breaking the ſtonie hardnes of our hearts. And Satan ſhould neuer be able to deteine ſo many ſinfull ſoules in the ſlauery of ſinne, if they did but examine, and conſider of their ſinnes. 2.Ki.10,29 & 2.Ki.3.3

For this examination, this going out wit
Peter to parly with our ſinnes, where it hat
his effectual working, there it ſifteth euer
corner of the conſcience: it lights a candle i
our vnderſtanding, and makes a ſearch, an
as it were a queſt of inquirie, throngh th
ſinfull places thereof: it ſearches and ſweep
Luke. 15. 8 euery foule corner, like the woman that ha
loſt the groat: and when they are all ſummo
ned, & do make their apparance at the barr
of conſideration, they are all arraigned, an
condemned, and executed, and our ſoule
quite ridde, and purged of them, like a priſo
at the goale deliuery. This examination lai
eth open, as it were by way of euidence, al
the loſſes, and harms done by ſin: as the loo
ſing of the grace of God, which once wa
giuen vs, and all things accompanying grace
as the vertues, and giftes of the holyghoſt,
wherewith the ſoule was beautified.

Secondly, the loſſe of Gods fauour, and
his fatherly protection: thirdly the loſſe of
the reward of all our good workes: fourthly
the loſſe of the peace of conſcience: fiftly
we make our ſelues guiltie of eternall con-
demnation, and ſo conſequently do bind our
ſelues to all thoſe incumbrances, whereto the
reprobates are ſubiect, as to be inheritour of

hell

hell fire, and to be in the power of the diuell and his Angelis.

These are the losses and inconueniences, which we draw vpon our heads in euery sin that wee commit, and haue we not neede then to goe out with *Peter* after euery sinne that we commit, weighing the greatnesse thereof, as he did, and neuer rest, like the restlesse doue, till we flie to God, as the doue to the arke, by an vnfained repentance.

This made *Peter* go out, and this was his consideration, and the same must be ours too, if we wil haue rest to our soules, or peace to our consciences.

He went out, &c.] The place from whence he went, was the high priests hall, the place of iudgement, where Christ was arraigned, where the scribes and people were gathered together against Christ, none but wicked men assembled in that place: and here was no place for *Peter*.

Therfore he went out:] Good men must not companie with the wicked at any time, and if they happen to light in their societie, like *Dauid* among the Philistins, they ought then to make speede to go out from them according to the counsell of *Solomon*: turne away from the wicked man. The Lord will Prou. 15.

haue the righteous to out goe from the wicked, as *Lot* went out of *Sodom* to dwell in *Zoar*.

Peter ſate in denying his maiſter, but now being brought to the knowledge of his ſin, he beſtirred himſelfe and went out: when we are moſt ſecure, and at greateſt eaſe, reſting our ſelues as it were in the chaire of ſecuritie and drowſineſſe, then is Satan moſt vigilant and watchful to ſnare vs.

As when *Iobs* children were feaſting, and thought leaſt of any daunger towards themſelues, the diuell ſpied his opportunitie to deſtroy them, by throwing the houſe vppon their heads. Iob. 1. 19

When *Belſhazar* was ſitting at the table, carowſing wine among his nobles in veſſels of ſiluer and veſſels of gold, then were the hideous fingers vpon the wall readie to pen his tragical end, and the ruine of his kingdome. Dan. 5.

Lot had no ſooner betaken himſelf to eaſe in *Zoar*, but Satan preuailed againſt him, to cauſe him committe inceſt with his twoo daughters: he tempted *Noah* the preacher of righteouſnes, after he had planted himſelfe a vine-yard, to take ſo deepe a taſte of the grape, that he became drunke, he became Gen 19. 33 Gen. 9. 21

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ouerflowed with wine, as the old world with water: and this was a worse deluge then the first.

He that preached to others but a little before, could not preach to himselfe a lesson of sobrietie, but lay vncouered in his tent, and was a rebuke to his owne children. If these mightie ones haue bin ouerthrown, how shal the weaklings stand? No marualle if the low shrubs be rooted out and supplanted, since the tall *Cedars* in *Lebanon* are thrown down.

This securitie was farre from *Iob*, who as he shewed himselfe in other things to be patient, shewed himselfe in this to be vigilant, in that he sayth I feared al my waies. If *Peter* had watched Satan, as Satan watched him, he had not bin snared: but when he sate, Satan saw he was careleſſe, and therefore the more subiect to be tempted, and to be ouercome.

We reade of the cranes, that when they flocke together to feede, one of them vseth to feede a farre off, and that crane so singled from the rest, still as he feedes lookes round about him, and obserues if any daunger be towards them, if he spie any bodie drawing nigh, then he giueth warning to the rest, and so they saue themselues: shall this pollicie rest Plinie.

in

in vnreasonable birds, and shall it not be found in man? If when *Peter* his body had taken it rest, his soule had wakened, and observed, Satan casting a net about him, to intangle him, he had deceiued the deceiuer, but while he sate, his enemy walked round about him, and circumuented him so, as he had no power to escape.

Peter sate when he fell, like a man in slumber, that falles beside his chaire, but now he standeth vp, like a man, newly wakened out of a dream, and he goeth out. The godly are euer for the most part noted, either going, walking, or running. The Prophet

Ps. 119. 33. *Dauid* desired the Lord to teach him to go the path of his commandements: & hauing

Ps. 119. 32. learned to go, he had also learned to run the way of his commandements: I will runne the way of thy cõmandements. One comes

Luke. 10. running to Christ, desirous to know what he

Mar. 10. 17 must do, to obtain eternal life, he thought he could not runne fast enough, being in the way to eternall life.

Zacheus ranne to meete Christ: a certaine blind man in running to Christ threw away his cloake, to the end he might runne the faster.

Luke. 19. 4. And *Peter* held his station no longer, but

besturd himselfe, and made haste to go out, when he felt the liuely soule-stirring motion of Gods spirit calling him to repentance.

Samuel could not sleepe, when the Lord called, nor *Peter* sit any longer, when the spirit of God called vpon him by the crowing, of a cocke. Let vs learne of *Peter* to yeeld to the woorking of Gods spirite, now the cocke croweth, and as many as are watchfull may heare it: now then let vs prepare our selues to repent like *Peter*. 1.Sam.3.

And he wept bitterly.] Here is the third degree or step of his repentance, testified by his teares.

Plinie writeth that the teares of the vine doe cure the leprozie of the skinne: So the teares of the faithfull, grafted into the true vine Christ Iesus, do cure the leprozie of sin.

S. Aug. sayth, when the Eagle waxeth old, she plungeth her wings into a fountaine of cleere water, and so renueth her strength: So we must wash and bathe this whole body of sinne, so shall we become lustie and yong as an Eagle.

S. Cyril vpon this weeping of *Peter* sayth; *Locum flendo recepit, quem negando perdidit:* he found that in weeping, which he lost by denying: and though he denied him, saith

Nazi-

Nazianzene: God is more merciful, than m
can be sinfull, if man will be sorrowfull. *Fa*

2. King. 2 *Elisha* threw salt into the waters, to mal
them sauory and sweet, so must we season o
prayers with salt teares, to make them sauo
vnto God.

Great cause had *Peter* to weepe, consid
1. Sam. 1. 7 ring the greatnesse of his sinne: for if *Anna*
had cause to weep for her barrennesse, muc
more cause had *Peter* for his barrennesse
faith.

Iere. 31. 15 If *Rachel* wept for her children, becaus
they were not, much more cause had *Pet*
to weep for his graces, because they were no

If *Agar* wept, being turned out of her ma
sters house, should not *Peter* mourne muc
rather for turning himselfe out of his maste
house, and denying his coate?

2. Sam. 13 19. If *Thamar* wept, being deflowred of he
virginitie, hath not *Peter* cause to weepe, fo
beeing depriued of his faith and constancie

If the *Virgin Marie* wept, for the death o
her Son, as if her soule had bin pearced tho
row with a sword, hath not *Peter* cause t
weepe for denying him, that died for him?

Many causes we see may procure teares; bu
sure, to deny Christ as *Peter* did, is a caus
that should euen dissolue all eies into teares

I

If the eie be drie at any time, it ought in no case to be drie, when we should weep for sin.

No teares are lost, that fall from the eies of godly men, for god catches them before they can fall to the ground, and he treasureth them vp in his bottle. Psal. 56,8

If you will direct this watery humor to his due course, and deriue this cloud of affection to the right channell, we must weepe for our sinnes like *Peter*.

Such weeping is both the salue and smart of sinne, curing that which it chastneth with true remorce, and preuenting neede of new Cure, with detestation of the disease.

Teares tie the tongues of all accusers: and soften the rigor of the seuerest iudge: when they are most pittiful, they are most powerfull; and when they are most forsaken, they are most victorious; full of strength, like to Samsons hairy lockes, euen to foile whole armies. Iud. 16.

This heauenly dew of deuotion neuer falleth, but the sunne of righteousnes drawes it vp, and vpon whose face soeuer it droppes, it makes the same most amiable and glorious, like the face of *Moses*, when he came downe from the Mount. Exo. 34, 35

Most sweetly was it vttered by a diuine of sweetest

ſweeteſt vtterance, that repentant eies are t
cellars of Angells, and penitent teares th
ſweeteſt wines, which the ſauour of life pe
fumeth, the taſte of grace ſweetneth, and t
pureſt colours of returning innocency hig
ly beautifieth.

O that our hearts were ſuch a limbeck
euermore diſtilling ſo pure a quinteſſenc
drawen out from the weedes of our offence
by the fire of true contrition. Heauen woul
mourne at the abſence of ſo precious a wate
and earth lament the loſſe of ſo fruitfu
ſhowres.

Sure till death cloſe vp the fountaines, the
ſhall neuer faile running: and then ſhall ou
ſoules be ferried in them to the hauen of life
that as by them we were firſt tranſporte
from ſinne to grace, ſo in them we may b
wafted from grace to glory.

And thus haue I deliuered vnto you, the
three degrees of *Peters* repentance, which
ſteps we muſt all pace, if we will treade the
way that leadeth to eternall life.

And nowe, if I might be ſo priuileged,
2.Chro.1.7 that I might receiue what I would at Gods
hands, like *Solomon*; I would intreat no more
but this of him, that he would direct euery
one of vs to keep theſe ſteps, which his apo-

ſtle

tle S. *Peter*, hath troaden out afore vs.

There is none of vs but hath offended with *Peter*, we haue denied Christ as he did, though not in the same manner, yet sure in as great a measure : and had we liued to haue seene Christ in the flesh, and had bin in like sort vrged, as *Peter* was, we would not haue sticked to haue likewise offended.

But how many are among vs, that though they confesse Christ in name, do not denie him in deedes and workes? we professe the name of christians, but liue like infidells, hauing a shew of godlinesse, but denying the power of it. We haue nothing from Christianity, but the name, like *Labans Idols*, that were called gods, and yet were but blockes.

What fruit hath the word wrought in vs? what amendment of life? what reformation? euery man sound himselfe, and descend into his owne conscience, and he shal find himself now nothing better than he was many score yeares ago : as prowd now as euer, as couetous now as euer, as vaine euery way now as euer, as vnapt to serue God now as euer : and what els is this then to denie Christ?

Although Christ is preached vnto vs euery Sabbaoth, and we all in good measure acquainted with the will of God opened vnto

vs

vs in his word, yet who careth to walke w
thy of his knowledge, and to practise in a
ly obedience that which we know; and is
this to deny Christ?

Wee heare how straightly God co
maunds vs to keep his Sabbaoth, and yet
wilfully violate the same: if we present
selues in the beginning of the Sabbaoth,
offer vnto God the morning sacrifice, we
not come in the afternoone, to giue him
euening incense: But we reserue the be
part of the day to our selues, and do beste
it vpon our lustes: and is not this to de
Christ?

Peter after he had weighed the greatnes
his sinne, was so offended with himselfe, t
he had almost drowned himselfe in his ow
teares. Since we haue sinned with *Peter*,
vs repent with *Peter*, who after this did sin
no more. The same *Peter* after this, tool
penance of himself, for his Deniall, and co
ragiously gaue vp his life for the testimony
Iesus Christ.

Let euery one of vs thē go forth with *Pet*
and weepe before the Lord, like *Ezechia*
that he may forgiue vs our misdeedes. If w
had as many eyes in our heads, as there b
grasse-piles vpon the ground, yet we oug

to weepe them all out for our sinnes.

If euer there were a time for teares, then this is the time, wherein eye-streames ought to be most behouefull, for this is the time of our visitation: this is a time that should be deuoted wholly to mourning meditations, like the Captiue Israelites vpon Babilons banckes.

Were *Ieremie* now aliue, and saw the iniquity of these times, and the vialls of Gods wrath already powred out vpon this land, and the inhabitants thereof, for the sin therein committed, hee would againe renue his tragicall ditty in the ninth of his prophecy; O that my head were a well of water, and mine eies a fountaine of teares, that I may weepe day and night for the slaine of the daughter of my people!

The scarcity and streightnes wherewith we yet are, and of long time haue bin afflicted should force vs to take vp a lamentation, and to howle out with those husbandmen in *Ioel* his time, for the wheat and for the barly, because the fields are wasted, and the harueſt is perished.

Our *Ephah* is become small, but the shekel great, and God hath vtterly broken the staffe of our bread, as *Ezechiel* speaketh, and had

we not need to weep bitterly with *Peter*, an
with *Dauid* to water our couch with teare

Yet notwithstanding all this: where is th
humiliation that is required? who yet retou
neth to the Lord? nay we seeme to be har
ned in our sins, and we haue made our har
like the adamant, that the impression of Go
graces cannot enter.

Resembling herein wicked *Pharaoh*, an
those senceles *Ægyptians*, who were so fro
zen in the dregges of their sins, and their har
so stony, that the ten plagues powred vpo
them, did no whit humble them, or mak
them to relent.

Amos 4. The like remorceles obduration we read
of in the fourth of *Amos*, there the Lor
checketh the people for their rebellious ob
stinacy, in not reforming themselues accor
ding to his righteous iudgements.

I haue giuen you cleanesse of teeth in
your cities, and scarcenes of bread in all you
places, yet you haue not returned vnto m
saith the Lord.

I haue also withholden the raine from yo
when there were yet three moneths to th
haruest, and yet you haue not retourned vnto
me.

I haue smitten your fieldes with blasting

and

and mildew, your great gardens and vine-yards, & I haue ſent the peſtilence amõg you, to deuoure you, and ſtill concludeth euery plague with this bitter complaint, and yet you haue not returned vnto me, ſayth the Lord.

There are none of the aforeſayd plagues, but haue bin inflicted vpon vs, yet we ſhew no reformation.

It is not long ſince God ſtrooke vs with the rod of peſtilence, being a generall plague, that did ſpreade it ſelfe ouer all the land, and almoſt ouer euery particular congregation, and yet that did not humble vs.

What heart can think of the ſorrows of that time without compunction, or what eye can looke back to the ruines of thoſe times without compaſſion? Was any ſorrow, ſince that time like the ſorrowes then, when the fatteſt and welthieſt of vs were compelled to ſeeke our bread with ſighes, and to giue our pleaſant things for meate to refreſh our ſoules?

What a time of ſorrow, and perplexity was it, to ſee all our friends and neighbours, to ſtand a farre off, diſdaining to approach nere vs? how the deſtroyer did beſturre himſelfe, in taking away the ſtrong man, the graues do yet witnes that ſhrowd ſo many corpſes.

They who this day carried the dead b
dies to their graues, were themſelues on t
morrow carried by others into their grau
The parents mourned for the death of th
children, and the children mourned as f
for the death of their parents.

This was the time of our viſitation, y
who now regardeth it? it is al now forgott
like a wonder that dureth but nine daies. A
that time the Lorde tooke from vs o
markets and faires, the greateſt ſtay of t
common wealth, and not for a Sabboath
weekes, but for many weekes, many Sabb
oths; euen a Iubile of Sabbaoths.

During the time of that humiliation, eue
one ſeemed to turne vnto the Lord, and t
Lord turned from his fierce wrath, and ſo t
plague ceaſed.

But all that is now gone from vs lik
dreame, and we haue ſince returned, like t
dog to the vomite, and like the filthie ſow,
our old wallowiug in the mire.

And therfore a ſecond plague hath oue
taken vs, this plague of famine, being indee
ſo great, as the like hath not bin ſeene in t
memory of any man now liuing, or of our f
thers afore vs.

This is a time, wherein that proclamatio
where

whereof we reade in *Ioel*, might wel be published in our ſtreetes.

Heare O elders, & hearken O ye ancients: whether any ſuch thing hath bin in your daies, or in the daies of your fathers, tell your children theſe things, and let your children tell their children, and their children againe another generation. Ioel, 1. 2.

And we muſt yet looke for the cõtinuance of this plague; for till we leaue our ſins, God will not leaue off to puniſh vs.

I do not ſee any meane of reconcilement or pacification of this great wrath, but euen mightie and ſtrong crying vnto the Lord, and a generall forſaking of ſinne. We muſt make a couenant of our ſelues, that we will no more tranſgres, as the people did in the time of *Ioſuah*.

When *Niniueh* was but threatned, it ſpeedily repented, the King himſelfe and all the people beleeued God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of the leaſt of them, and they cried mightily vnto the Lord, and turned from the euil way, and from the wickedneſſe that was in their hands; and as they repented, God repented of the euill, that he determined to do vnto them, and he did it not. Ionah. 3.

Let vs humble our ſelues, like theſe *Ni-*
nites, by turning to the Lord with faſtin
weeping, and mourning: for the Lord is gr
cious, ſlow to anger, and of great kindneſ
and ſuch a one as is ſory for our afflictions.

If we thus vnfeinedlie turne vnto the lor
he will yet be iealous ouer vs to ſpare vs, an
to remoue theſe iudgements.

He will yet open the windowes of he
uen, and inſteed of curſes, powre vpon
twiſe ſo many bleſſings, as he doubled to *I*
his goods: inſteed of ſcarcitie wee ſhall y
haue plentie, for the mouth of the Lord ha
ſpoken it.

I will yet ſend you corne, and wine, an
oyle, and you ſhall be ſatisfied: the paſtur
ſhall yet be greene, and the fields ſhal reioy
for the harueſt.

Ioel, 2, 23. I will giue you the raine of righteouſne
I will cauſe to come downe for you the fir
and the latter raine, and the barnes ſhal be fi
of wheat, and I wil render vnto you the yea
that the cankerworme hath eaten, and th
yeares, that the caterpiller hath deuoured, an
we ſhall yet reioyce before the Lord, euer
man vnder his owne vine, and vnder hi
owne figge tree.

Sic paucis lachrimis, gaudia magna dabit: fo

a few ſhort teares, he will giue infinite ioyes: ſuch ioyes as neither eie hath ſeene, nor eare hath heard, nor hath it entered into the heart of man, what God hath prepared for them that loue him. For the accompliſhing of which ioyes, and finiſhing of theſe dayes of ſinne, O thou whom my ſoule loueth, make haſte like the Roe vpon the mountaines,

Amen.

FINIS.

Christ his last Supper.

The Lord Iesus, in the same night that hee was betrayed, tooke bread: and when hee had giuen thankes, hee brake it, and gaue it to his Disciples: saying. Take, eate, this is my bodie, which is giuen for you: doe this, as oft as you do it, in remembrance of me. 1. Cor. 11. 23.

ALL the volume of Gods booke, dooth most plentifully lay out the vnspeakable loue of God towards vs, in creating vs in holines, protecting vs in security frō millions of daungers, which else would swallow vs vppe, in gouerning vs with the scepter of his word, in sanctifying vs with his comfortable spirit, in illuminating vs with his knowledge: but most of all, for sauing vs, when we had lost our selues, being now redeemed,

not

not with siluer and gold, but with the death of his beloued sonne Christ Iesus, who humbled himselfe to the death of the Crosse, and susteined all contumely, shame, reproch, yea the very paines of hell for our sakes, al for vs.

All being infallible testimonies of the superabounding loue of God, in giuing vs his Sonne to die for vs, that so many as beleeued on him should not perish, but haue euerlasting life.

And this loue of God is made manifest vnto vs by twoo speciall pledges or tokens: that is, by the two sacraments, that of Baptisme, and this of the Supper of the Lorde: both like Iohn Baptist, doe poynt at Christ, the lambe of God, the slaine lambe from the beginning, whom they that know not, abide in wrath. Both declare and shew forth Iesus Christ crucified, and that wee haue remission of our sinnes in his bloud onely.

Reue. 13.8

Baptisme is that holy institution of Christ in the new testament, wherin we are washed with water, in the name of the Father, the Sonne, and the holy Ghost, to signifie that we are receiued to grace, by the vertue of Christs death, that by bloud wee are cleansed from our sinnes, and are regenerate by his spirit, and therin are bound to testifie a new-

nesse

neſſe of life, after our new birth.

This baptiſme conteineth three things; The ſigne, water, the ceremonie, the ſprinkling of the water: and the things themſelues, viz. the ſprinkling of Chriſts blood, and the imputation of his righteouſnes.

This other of the Supper of the Lord, repreſenteth likewiſe Chriſt crucified and aſſureth vs, that by his death, we are freelie ſaued from the malediction of the lawe, aſſuring our ſelues, that as our mouthes receiue the bread and wine, ſo our ſoules receyue Chriſt, and his righteouſnes.

Theſe Sacraments are as conduits to conueigh Gods graces vnto vs: the one is, to purge our ſoules from ſinne: the other is, to feede vs, after we be purged. The firſt is a bath made of Chriſt his owne blood, to waſh and bathe our wounds therein: the ſecond is, a moſt comfortable and rich garment, to couer our ſoules after they bee waſhed.

In the firſt, Chriſt hath ſubſtituted in his place, his ſpouſe the Church, to pronounce in his name, remiſſion of ſinnes.

In the ſecond, he hath left himſelfe, and his owne fleſh and blood ſacramentally, to be a precious food to cheriſh her withall.

I purpose onely at this time to shewe you the comfort and edification, that we receiue by the Sacrament of the Lords Supper. For my text doth leade me thereunto.

In the night that he was betrayed.] Heere is set downe the verie Institution of this Sacrament, with circumstances thereunto belonging.

The Lord Iesus : There is the author of it.
In the night : There is the time.
He tooke bread : There is the signe.
He gaue thanks : That is the first action in the sacrament.
Hee brake it : There is the ceremonie.
Hee gaue it : There is the vse of it.
Saying : *Take, eate, this is my body:* There is the fruit of it.
Do it in remembrance of mee: There is the charge of it.

When Christ died, the law ended, aud the Gospel reuiued: after his death circumcision was abolished, and the Pascal lamb no more vsed: for that the law and ceremonies thereof were now to haue an end. In steed whereof, he instituted these two sacraments, Baptisme for circumcision, and for the Pascall lambe, his last Supper; so called, for that it

was

was instituted in the night that hee was betrayed.

Much neede not bee spoken concerning the Author of this institution; onely wee are here called vppon for a most dutifull reuerence in the celebration thereof, since it is heere noted by the Apostle to proceed immediatly from Christ.

If it had pleased God to haue vsed the ministery of an angel, or of mā. in the deliuering forth of this sacrament, we had notwithstanding beene pressed to a carefull obseruation thereof.

But to the end he might stamp in this holy mysterie, a greater impression of excellencie, in regard of the singular comfort lapt vp in the same, therefore hee hath conueyed it vnto vs imediatly from himselfe. It ought therefore to be more highly reckoned, euen for his sake that was the authour of it.

For if the woord spoken by Angells was stedfast, and euery transgression receiued a iust recompence of reward: how shall we escape if we neglect so great saluation, which first was preached by the Lord himselfe, and was afterwardes confirmed by them that heard him. Heb. 2. 2.

The people of Israel did not omit to obserue

ſerue the Paſſeouer throughout their generations, becauſe *Moſes* the ſeruaunt of God had ſo commanded them.

Much more carefull ought we to be in the retaining of this Sacrament, ſince not *Moſes*, but Chriſt himſelfe hath cōmanded vs to obſerue the ſame for euer, throughout our generations.

For this man is counted more worthy of glorie than *Moſes*, inaſmuch as he is more excellent then the Angells, being the brightnes of the glorie, and the ingraued forme of his perſon, as we reade in the author to the Hebrewes.

Heb. 1.3.

In the night that he was betrayd: at his betraying he ordained this ſacrament: comfort was reuealed vnto vs when chriſt was diſcōforted. When he was in greateſt heaunes, he prepared for vs a ſolemne feaſt, euen a more ſumptuous banquet then that of *Aha'uerus*, for whoſo eateth of this bread ſhall liue for euer.

A better and more nouriſhing meate is here preſented vnto vs, than Sampſon found in the dead lion. *Iudas* and the ſcribes were this night deuiſing how to betray Chriſt, how to deſtroy him that ſhould haue ſaued them.

But

But Chriſt was deuiſing how to finiſh the worke of our redemption, and to fulfill his fathers will.

Iudas was deuiſing how to take away his maſters life, but Chriſt was deuiſing how to giue them life, who were dead in the life of grace.

Iudas, as he was wont to carry the bagge, ſo he thought to mend the bagge, as *Gehezi* thought to inrich himſelfe with *Naamans* gold. Ioh. 12. 6. 2. Kin. 5. 22.

He ſold Chriſt in that night for mony, but Chriſt bought vs with a deerer price than ſiluer or gold, for it coſt him his heart bloud: all this amplifieth the greatneſſe of the loue wherewith he loued vs.

In the night when he was betrayed.] It was a bitter night, & an heauy night vnto Chriſt, as the hiſtory of his Paſſion declareth, a night of ſorrow, and anguiſh, a night of perplexity and feare, a night wherein all the ſorowes of death gate hold vpon him.

What a night was it to ſee his owne diſciples forſake him? how grieuouſly was he troubled in *Gethſemaneh?* himſelfe teſtified his exceeding ſorow, when he ſaid, my ſoule is heauy vnto the death.

Looke

Looke the twenty sixt of *Mathew*, twise he repeateth his passionate prayer: O lette this cuppe passe from me.

What a terror was it vnto him, to see his owne Disciple *Iudas* come and betray him with a kisse, a great multitude following him with swords and staues to take him.

And when they had takē him, what iniury did they not vnto him? how was he mocked, spitted at, and beaten with fists.

Such a bitter night was it vnto Christ, but it was to vs a night more comfortable than the day of our birth, a night brighter than the brightest day: a night more comfortable vnto vs, then that night of deliuerance was to the Israelites, when they went out of Ægypt from *Pharaoh* and from the Ægyptians: for in this night was the mystery of our redemption begun. Exod. 12.

He tooke breade.] Now we are come to the institution. As there is no substance without his shadow: so there is no Sacrament without his signe.

And the signe in this Sacrament is the bread and wine.

God in these familiar matters, shrowdeth instruction of greater mysterie.

We are best acquainted with the vse of bread,

bread, and we well know what ſtrength our bodies receiue by it, the ſame and more is Chriſt to our ſoules, to nouriſh them to eternall life.

After we haue fed our bodies with bread and drinke, we are hungry and thirſty again: but Chriſt the liuing bread that came from heauen, ſo feedeth our ſoules, that they hunger and thirſt no more.

Sampſon could not ſee the hony dropping, bnt he muſt needes be licking: ſo we cannot behold Chriſt inuiting vs to ſo heauenly a banquet, but we long to be feeding, and when we haue fed, and diſgeſted this ſpirituall foode, we neuer hunger any more, becauſe our ſoule are ſtill full, as the Prophet *Dauid* ſaith; my cup is ful: and in the ſtrength of this foode, we are able to continue longer then *Eliah* did. Iud. 14,9. Pſal. 24,5.

And when he had giuen thanks.] Chriſt did firſt giue thankes: thats the firſt action in this ſacrament: hee woulde not breake the bread, nor giue it to his diſciples, till hee had ſanctified it. To teach vs what we muſt doe before we feede our ſelues.

He is ill woorthy of the creatures of God, that will venture to vſe them, with greater liberty then the Sonne of God did.

In the twentie six of *Mathew*, we find him not sitting downe, til he had first saied grace, nor rising againe, till hee had sung a Psalme.

Vnthankful people, that notwithstanding this example of Christ in this place, will yet forget God, that feedes them, deserue to die with meate in their mouthes, like the Israelites with quailes in their nostrilles.

Nū. 11, 20

Christ in giuing thankes, calles vppon vs for gratitude and thanksgiuing in all matters whatsoeuer, for what haue we that we haue not receiued? for our food, our health, our liberty, our peace.

All the creatures of God giue prayse to God that made them, and shall ingratitude rest onely in men?

That which Christ here hath taught, the children of God in all ages haue learned of him, and practised.

The Prophet *Dauid* in the hundred and third Psalme, calles vpon his soule, and al that is within him, to prayse the Lord.

The very birds doo not feede themselues in the morning, till first they haue chyrped and sung out prayses vnto God, that made them.

Plinie recordeth, that there is not so fierce, or cruel a nature in the world, but it is allured

and

and wonne by benefites: and ſtories do make report of ſtrange examples in this kind, as of lions and dogges towards their benefactors; only an obſtinate is he, among all the ſauage creatures that are, whom neither benefits can moue, nor curteſies can mollifie, nor promiſes can allure, nor gifts can gaine, to the gratefull ſeruice of his Lord.

We haue nothing from our ſelues, but our ſinnes: all elſe comes from God; yet we forget God, that giues vs all things: the bread to feed vs, the earth to beare vs, the light to comfort vs, our cloathes to couer vs, yea more than can be moſt, his owne ſon to die for vs, and yet our hearts will not call vppon our mouthes, to acknowledge the author of all this.

So ingratefull are we, like thoſe nine leapers, ten were cleanſed, and but one returned to giue thankes. Luc. 17.17

So is it with vs: ſcarce one of ten haue learned to be thankful. Nature hath ſtampt in the very beaſts of the earth, a kind of gratitude, *Eſay* proueth it, to reproue men, for that they ſhew themſelues ſo vnlike beaſts. Eſay. 1

The oxe knoweth his owner, and the aſſe his maiſters cribbe, yet Iſrael knoweth not me.

Among theſe lepers aboue cited, we find one better than nine, and they were men, one man better then many men; but here wee finde beaſts better then men.

If we will not learne of *Dauid*, nor yet of Chriſt *Dauids* Lord, learne of an oxe and an aſſe, to be thankfull.

He brake it.] The breaking of the bread may not paſſe without his note: It betokeneth the participation of his body; as bread cannot be giuen, nor diuided vnleſſe it bee broken, ſo the fleſh of Chriſt cannot equally bee communicated nor imparted to the faithfull receiuers, vnleſſe firſt it be broke. As we cannot eate whole loaues, vntill they be cut into peeces and morſelles, that ſo wee may the better chew them and digeſt them: ſo that other bread in the ſacrament muſt be broken, and diuided alſo, becauſe it cannot otherwiſe be redeemed.

Beſides, the breaking hath in it this myſterie; it ſignifieth the breaking of Chriſtes bodie, *viz.* the torments and tortures, and bitter paines that he indured for vs, both in his bodie and ſoule.

As our eie then beholdes the breaking of the bread in the ſacrament: ſo let our ſpirituall eie, the eie of the ſoule, looke vppon

Chriſt

Chriſt,and his paſſion: looke vpon him reuiled,ſcorned,ſpitted at,whipped, araigned, crowned with thorne,by falſe euidence conuicted,and condemned,and ſentenced, and executed betweene two theeues, his handes and feete nailed through: gaule and vinegar giuen him to drinke: his moſt precious ſide goared and pearced through with a ſpeare. All this muſt bee ſeriouſly thought vppon, with all other occurrences of his death and paſſion, when thou ſeeſt the bread broken.

And gaue it.] After hee had broken it, he giues it,for now it was made fit for them, and they were as capable to receiue it,and as he gaue it, ſo hee gaue not it alone,but hee gaue comfort with it,euen himſelfe with it: as *Eliſha* receiued at one time, both *Eliah*,his cloake,and his ſpirit too. 2.Kin.2.13

Take,eate,this is my body.] As if he ſhould haue ſaid: I haue alreadie fed your bodyes with materiall foode;loe,now receiue better meat,food for your ſoules,which ſhall feede them vp to eternall life.

Becauſe Chriſt came to fulfill the lawe, therefore he firſt ate the Paſſeouer, with his Diſciples,and ſo finiſhed that, & abrogated it,in ſteede whereof, he preſeutly for the cõfort of his Church, ordained this ſacrament

of his bodie and bloud, which should for euer bee vsed, a speciall marke of the true Church, being aright ly administred.

In this sacrament we receiue Christ Iesus God and man, we eate his bodie, and wee drinke his blod: so we beleeue and teach: but by his body, we meane not that body which was at the table when this sacrament was instituted, not that body which was crucified for vs vpon the Crosse, not that bodie that was incarnate of the virgine *Mary*: But by his body wee meane the force, and fellowship, and power of his bodie, with all his goodnes and righteousnes. [This doctrine is as true as Christ is Christ, and the Scripture is Scripture.] Howsoeuer the Papistes maintaine the contrarie by their doctrine of transubstantiation: which is an execrable doctrine and a detestable heresie.

They hold that the bread and wine in the Sacrament, is turned after the words spoken by the minister, into the very flesh of Christ, and the wine into his bloud.

A grosse and most absurd opinion, that we should rent with our teeth the very flesh of Christ our Sauiour. This is euen to crucifi Christ againe like the Iewes: and to mak a worse rent in his body then the Iews

did

did in parting his garments.

Auerroys his interpreter of the Papiſtes ſpeakes thus: that he compaſſed al lands almoſt, and yet could not find a worſe ſect thē theſe Antichriſtian hereſies; for (ſaith hee) they rent and teare with their teeth, him that made them, and ſo do diſhonor him whom they ſhould honour.

All the reaſon that they build vpon, is but the words only of the inſtitution. Chriſt ſaid, *This is my body: ergo* they ſay, we muſt beleeue it is his bodie: nothing indeed maketh more againſt them: for marke the wordes: *Ieſus tooke bread, &c.* I will demand of them by interrogatories thus:

What did Chriſt take?	Bread
What did he breake?	Bread
What did hee giue?	Bread
What did they eate?	Bread

What did hee call his body? euen that which he tooke in his hands, which alſo he brake, and gaue to his diſciples, *viz.* bread.

This is my body then, muſt thus be conſtrued: *viz.* This bread is my bodie: which is a figuratiue ſpeech.

And the verie ſame Phraſe is vſed by the Lord himſelfe in the olde Sacraments of the law. The Lord ſpeaking of circumciſion,

saith: *This is my couenant between you and me.* Gen. 17. yet circumcision is not the couenant but a signe of the couenant. So in the Phrase, it is all one: *This is my body*: that is, this bread is a signe of my body.

Pascha item Iehouæ transitus: The Paschal Lambe is called the Lords Passeouer, yet is it not the passeouer, but the signe of the Passeouer. And Paul in the first to the Corinths the tenth, saith; the rocke was Christ: So God the father is called, an husbandman: God the sonne a vine, a doore: *Peter* is called Satan, Satan is called a Lion. All are figuratiue, or tropical speeches.

S. *Paul* decides this controuersie, when thrise after the consecration, hee repeates the word bread.

But they affirme further, finding this argument to be weake, that this bread and wine, is turned miraculously, whom we aunswer wirh S. *Augustine*: *Sacramenta honorem tanquam religiosa habere possunt, sed stuporem tanquam mira non possunt.* And againe saith the same S. *Augustin; non dubitant Dominus dicere: Hoc est corpus meum, cum signum daret corporis sui.*

Austin.

If it were a miracle, there could be no error: it would appeare to be truly altered. The

bread

bread would take the forme of fleſh, and the wine would appeare to be bloud : but in quantity, and quality, we ſee they remaine al one, without alteration of ſubſtance, more than in vſe.

Search the ſcriptures laid out in the ſcripture, and we ſhall find no conueniency betweene this and them.

The rod was turned into a ſerpent: the Iſraelites ſaw it. Exod. 4.

Water was turned into wine in the mariage at *Canah* : the gueſts ſaw it, and taſted it. Iohn. 2. 9.

The auncient fathers are againſt them: *Theodoret* ſaith, *Miſtica ſigna non amittunt propriam naturam*, the miſtical ſignes do not loſe their proper nature.

Will they heare the teſtimony of one of their owne fraternitie. *Macarius* a monke ſaith, in the church is offered bread & wine, viz. *Exemplaria corporis & ſanguinis Chriſti.*

I ſay according to the truth of Gods word, there is no alteration, but the bread and wine ſtil remaine al one both before, and after the words of conſecration.

The mutatiõ is not in ſubſtãce, but in vſe; for they be as ſeales of Chriſts merits for vs: as for exãple; take wax, faſtned to a writing, and it differeth not from other waxe, but in

vſe

vse only, not in nature, but by the ordinance of man.

But the sacraments are ordained for a more excellent purpose. And being only in vse, after the administration, they haue no place but during the action.

The things in these visible signes represented vnto vs, are Iesus Christ, and al his graces, and treasures: for the vertue of our faith is such, that it ascendeth from the earth into heauen, and there doth knit and vnite vs with Christ, which is the cause that the Primitiue church sung, *Sursum corda*, lift vp your hearts: signifying, that we should prepare, not *dentem*, but *mentẽ*: not our mouthes, but our hearts, to apprehend Christ, and the benefits of his death.

Not poring vpon the Pix, looking for Christ to bé there, like as the shaueling priests did, in the time of blindnesse.

For they after they haue blasted and breathed, and blowed vpõ the bread, they kneele down to it, and worship it: saying; *Agnus dei qui tollis*: thrise do they call the bread, holden in their hands, the lamb of God: was not this abhominable Idolatry? The author of this idolatrous leuation of the bread was Pope *Honorius* about the yeare of our Lord 1210 yet

yet the aduerſaries dare bragge, that their maſſe came from the Apoſtles, like the old Arcadians, who hold themſelues to be a day elder than the Moone: forgetting how they themſelues call it *Sacrificium nouum*. wherein they ſtrangle the antiquity of it.

For a better reſolution, note the force of theſe arguments, ouerthrowing the Papiſts doctrine of tranſubſtantiation.

The firſt Argument.

It is againſt the nature of a naturall body to be in more places than one at once: Chriſts body being in heauen, cannot be in the Sacrament too, that it is in heauen and there abideth, that pregnant place in the third of the Actes proues it, whom it behoueth the heauens to conteine, vntill the reſtoring of all things.

Beſids, the Article of our faith, proues his being there, and his owne teſtimonie in the fourteenth of Iohn; I muſt go to my father.

Vntill Pope *Vrbane* this error of the Papiſts was neuer receiued in the church; he firſt compelled men by fire and fagot, to receiue this abhominable doctrine; it is not much more then fiue hundred yeares agoe.

The

The second Argument.

S. Augustin saith, that *Abraham*, *Moses*, and the Prophets, receiued the body of Christ truly, and effectually, before Christ was incarnate of the Virgin *Marie*: euen the same body we receiue now.

S. Paul prooving as much, they did eate all one spirituall meate, and drinke one spirituall drinke: all this notwithstanding, yet our aduersaries do vrge, except you eate the flesh of Christ, and drinke his bloud, there is no life in you; what life then hath *Abraham*, and *Dauid*, and all the holy men, that died afore Christ.

Note the absurdities of the Papists doctrine; they ouerthrow the nature, of a sacrament, in confounding the signe with the substance, they make their maker: they draw Christ from heauen to the table, at their own pleasure; they giue him infinite bodies.

Which is giuen for you.] This is the fruit of it; this sacrifice were nothing auaileable, if it concerned not our good.

This was the end of this institution of Christs Supper, his body was giuen for vs.

Christ died not for himselfe, but for vs: this was that holy sacrifice, which the sacrifi-

ces

ces of the old law ſhadowed, the bloud of oxen, and of ſheep did purport, that Chriſts body ſhould be offered, and his bloud powred out for our ſinnes.

Giuen for vs.] Here is all merite excluded, the meere loue of God cauſed Chriſt to die for vs. So God loued the word that he gaue his only begotten Son, that ſo many as beleeued on him ſhould not periſh, but haue life euerlaſting.

Hauing now the participation of his bodie and bloud, we may ſing with S. *Paul*: now there is no condemnation to them that are in Chriſt Ieſus: God ſpared not his only ſonne, but gaue him for vs al to death: and again, who ſhall condemne? it is Chriſt who is dead, or rather who is riſen for vs.

This ſhould make vs loue God, and this ſhould ſtirre vs vp to be thankfull vnto him for ſo ineſtimable a benefit. And God doth call vpon vs, for this thankfulnes in the following words.

Doe it in remembrance of me.

O it is a thing eſpecially to be remembred: this benefit of our redemption: O it ought to be printed vpon our nailes, and vpon our tables; and vpon our beds, that we might neuer forget it.

Let

Let vs remember Christ his death: for it is our life, it saues vs from death, euen eternal death.

Psa.137.5, *Dauid* could say of Ierusalem: *If I forget thee O Ierusalem let my right hand forget her cunning*: yea lette my tongue cleaue to the roofe of my mouth, if I preferre not Ierusalem to my cheefest ioy.

So let vs say the same of Christ: if we forget thee, O our redeemer, let our right hand forget her cunning, yea lette our tongues cleaue to the roofe of our mouthes, if wee preferre not thy death to our cheefest ioye.

Remember thy creator, saith the Preacher,

Eccle.12,1 so I say, remember also thy Redeemer.

Thou oughtest sooner to forget thy selfe, as *Messalah* did his name, thē to forget him that died for thee.

Consider this you that forget God, you that dwell in sinful Ierico, leaue your sinnes, they procured Christs death.

Christ hath died for vs, that henceforth we should learne to die to sinne, and walke in newnesse of life, knowing that our olde man is crucified with him, to thend the body of sinne should be destroyed.

You then remember him as yee ought, when you lay all the storie of his Passion be-

fore

fore you, as if you loo. ed vppon him nowe crucified and hanging on the croſſe, indu-ring all the torments and paines of hell, both in body and ſoule for our ſakes: conſider of all the tortures and bitter pangs of his in-nocent paſſion, which *Nazianzene* compri-ſeth in three words, ἐμπτύσματα, ῥαπίσματα, κολαφίσματα.

Buffets and blowes, mockes and mowes, railings and reuilings, whips and ſcourges, prickes and thornes, hammers and nailes, cordes and ropes, croſſe and gibbet, thirſt and vinegar, reede and ſpeare, theſe were the inſtruments of our redemption.

Al this, and more then can be vttered, did he ſuſtain patiently for our ſakes in his moſt bleſſed body. Which though they be now paſt in him, ought not lightly to paſſe from vs, but euer to be freſh in memorie; as *Da-uid* ſaide: I will neuer forget theſe iuſtifi-cations of thine: ſo let vs ſay, we will neuer forget theſe torments of thine.

The chriſtian ſoules of men ſhould liue and die in the meditation of Chriſts life and death; like *Stephan* in the contemplating of his glory. Act. 7, 55

If the Philoſophers call contemplation the greateſt and chefeſt felicitie, certainelie then

then in this contemplation consists the greatest felicity.

The forgetfulnes of this benefite driues vs blindfolded into al sin: for whē we forget Christ, we straightwaies forget our selues too, and so this proud flesh of ours wil not suffer vs to crucifie our crooked affections.

What flesh can be proud, that beholdeth our Sauiour so poore and contemptible vpon the crosse? or what soule hauing any spark of grace, like the maimed faith of *Agrippa*, cā nowe giue himselfe ouer vnto sinne, considering the seueritie of Gods iustice vppon his owne naturall and only begotten Sonne for our sinnes, which otherwise could not be cleered, but by so deere a price, euen the hart bloud of so glorious a person.

But of this inough, although inough can neuer be spoken, and it ought rather to bee mused vpon in our harts, than amplified in words. Here may wisemen studie and wonder, like the disciples gazing after Iesus ascending, or like *Elisha*, when his maister was taken from him.

I will end with the woordes of this shorte charge in this place. *Do it in remembraunce of Christ.*

Remember Christ hath redeemed you:

Christ

Chriſt hath reconciled you : his bloud hath purged you : his faith doth iuſtifie you : his appearing will glorifie you : to him with the father and the holy ſpirite bee glory for euer.

Amen.

Chriſt Combating with Satan.

Then was Ieſus ledde aſide by the ſpirit into the Wilderneſſe, to be tempted of the diuell. And when hee had faſted forty dayes and fortye nights, he was at the laſt an hungry. Then came to him the Tempter, and ſayd, if thou be the Sonne of God, command theſe ſtones to be made bread, &c. Math. 4. 1.

This Hiſtorye is recorded for our learning, and for our exhortation : for our learning, to the end we ſhould know, that Chriſt by this his faſte, hunger, temptation, and vic-

tory ouer Satan did all this for our sakes, and therein worketh our good and safetie.

The faithfull in Christ, must know, that they shall neuer be left in temptation, nor ouercome in affliction, because our head Christ Iesus, hath in his owne person ouercome al these things for vs, according to that sweete testimony of himselfe, in the 16. of Iohn, Be of good cheere, I haue ouercome the world.

We are exhorted after this example of Christ, to indure hunger, temptation, and any necessitie or crosse of affliction soeuer, that God shal lay vpon vs, when and so oftē as it shall please God to exercise vs with any such triall, arming our selues with patience, and much constancie, and we shall vndoubtedly be deliuered at Gods hands al in good time. God wil comfort vs when we are most pinched, as in this place hee comforted his sonne after his long fast, by causing the Angels to minister vnto him.

In the time of trouble and heauines, when wee combat with the diuel, and our owne flesh, comfort seemes for a time to be hid, like fire that is raked vp in the ashes, vntil the bellowes of Gods prouidence blowe vpon it, and then it shewes it selfe vpon a sodaine,

like

like the sunne out of a cloude, when the storme is past.

God requireth that we stay his leysure, and at length, though his helpe and succor, seeme as farre from vs, as *Lazarus* in *Abrahams* bosome, yet it wil come at last, to do vs most good, as the Sunne that was rising is risen, and as the sheaues fell afore *Ruth* in the gleaning time. If when wee bee no sooner downe, God presently raiseth vs vp, why here can bee no triall of patience: but God is woont to leaue vs for a time, to the full swallow of affliction, that we seeme past all recouery, like *Lazarus* nowe foure dayes already in the graue, and when wee thinke least of daunger, then God assisteth vs by a speedy deliuerance, and all our troubles fall from vs on a sodain, like the chaines that fell from *Peters* hands: and so before wee be aware, we are cast vpon the shoare like *Ionah*.

Luc. 16, 22.

Ruth. 2, 16.

Ioh. 11, 17.

Act 12, 7.

The spirit of God led Christ into the cittie, where hee wrought miracles, and to the temple, where he preached, and to the mount where he was transfigured.

In the former chapter afore this text, the same spirit led him to Iordan, where hee was baptised, and here in this place he leades him aside into the desart, to the cittie, to the tem-

ple, to the mountaine, sea and desart, to fulfill
Mat 3.15 • all righteousnes.

What needed Christ to go to the desart, but to teach vs how to carrie our selues, whē we are driuen to the desart?

Men cannot alwaies liue among men, they cannot still be in the citty, but somtimes they must be driuen to the wilderneſſe, as *Moſes*
Exod. 3. was cast out among the flagges: and therefore since the desart is a place subiect to many incombrances and temptations, a place remote from comfort, we had the more need to bee armed against the dangers there.

As the Israelites could not passe to *Canaan*, but through the desart of sin, so we must not looke to passe hence to our spiritual *Canaan* the kingdom of God, but through the wilderneſſe of sinne.

Nay some of vs are neuer out of this desart of sinne, as many of the Israelites left theyr bones in the wildernes.

Lette Satan vse neuer so violent a reluc-
Gen. 32,31 tation with thee, yet God will helpe thee in thy wrastlings, and make thee strong like *Iacob*, so that thou shalt preuaile, though thou go away hawlting, as *Ioseph* went away with
Ge. 39,13. a torne garment.

Be thou confident and strong, flying

to

to Gods prouidence onely for ſuccor, as the Doue fled to the arke for refuge, and in the end, Satan ſhal haue the foyle, and thou the victorie Gen. 8,9.

Learne of *Iob* to be of courage, who had ſuch ſtrong conſolation in the midſt of his heauines, that he could ſay; though God do kill me, yet will I ſtil truſt in him. How weak was Satan, and how ſtrong was Iob, though Satan could weaken his body, he could not weaken his ſoule; and therefore being aſhamed, he could ſo little preuaile; he gaue ouer both field, and conqueſt to a ſicke man. *Iob* though he could not ſtand vpon his feete, for weakneſſe, gets the victory notwithſtanding. Let men in weakneſſe then take courage, ſince the victory ſometimes falles to the weakeſt. Be thou neuer ſo impotent, and weake, yet know that God is ſtrong to helpe thee, and confound the diuell. Iob.13,15.

Firſt Chriſt is driuen to the deſart: that is, he is left alone, and as it were forſaken, of God, of Angells, and of men, and of al creatures, which might ſeeme to miniſter any way vnto him.

Here we are to note the force and ſtrength of this temptation, he is for a time left deſtitute of helpe and comfort

For what temptation were it, if we were not forsaken, and left alone to our selues, and specially, so to be left alone, that we neither know, nor can deuise, how to releeue or sustaine our selues, for that all meanes do seeme to faile vs.

Here is the triall of a christian mans faith: here it will appeare, whether you haue faith like the Prince, that vnbeleeuing wretch in the dearth of *Samaria*; or whether you haue faith almost like *Agrippa*, or alogether like *Paul*, euē to scape vnconquered from the di-
Act. 28,5. uel, as *Paul* scaped vnhurt fron the viper, when he shooke it into the fire.

God went farre with the poore widdow, when he suffered her to come to so low an ebbe, as that now she had but so much meale
1. King, 17. as would suffize to make but one cake for her selfe and her familie, and but a quantity of oyle in the bottome of the cruze; but yet though she were now at the point to resigne vp her life, God so blessed that little oyle, and that little quantity of meale, that it serued both her and her houshold, all the time of the dearth: so, though it be long, comfort comes at last, and makes vp our mouthes, like *Daniel* his harueſt dinner.

Psa. 23,5.6. Penury can be turned into plenty, and emp-

emptines to fulnes, when God is determined to help vs, and then we can ſing with *Dauid*, my table is well furniſhed, and my cup runs ouer.

God went farre with *Helias*, when in the time of three yeares dearth, he ſent him to the riuer *Cherith*; yet the Lord cauſed there the rauens to bring him bread and fleſh in the morning, and bread and fleſh in the euening too. 1. king, 17.

God went farre with the Iſraelites in the deſart, when they could get no water for themſelues, and their cattel; yet God had prepared there the rocke, to ſtreame forth water abundantly: not to ſtand vpon examples, which are infinite; God went farre with his owne Sonne, the brightnes of glory, and the ingrauen forme of his perſon, Chriſt Ieſus, in ſuffering him to indure this extremity of hunger, full fortie daies, before the Angels came and miniſtred vnto him. Exod. 17. Ioh. 10, 27.

In this it will be ſeene, whether we be the children of God, or the children of the world: my ſheepe ſaith Chriſt, heare my voice: let vs then heare his voice. His voice hath ſounded long agoe: I haue ouercome the world: ſo let vs ſay, we haue ouercome the world: and *Goliah* is neuer able to ſhrinke Ioh. 16, 33

this ſtone, but it muſt pearce into his temples to returne glorie to *Iſrael*, and ſhame to the Philiſtins.

If when in thy greateſt neede, and moſt pinching extremitie, when thou haſt not ſo much, as one mite to throw into the treaſurie, when al the ſubſtance thou haſt cannot affoord to buy thee meate for one meale, to ſatisfie thee and thine; nor canſt looke for any helpe from others, and yet doſt rely vpon God in his gracious prouidence, why then know, that he who ſuſteyned his owne Son, in the deſart, by the miniſtery of his Angells, will ſuſtaine thee too. Before thou ſhalt ſtarue, and periſh in that extremitie; God will ſend his Angell to feede thee, as he ſent his Angell, and *Abacuk* to feede *Daniel* in *Babilon*.

Indeede man is weake, and fleſh is fraile, and Satan is buſie to tempt, as to tempt at all times, ſo ſpecially then, when thou art in the deſart, when thou art alone.

Hunger is one of the ſtraighteſt extremities, and leaſt able to brooke patience.

Adam continued in his righteouſneſſe, and tranſgreſſed not, till the houre of eating, and then when hunger called for meate, no meate could qualifie his vnbrideled appetite,

Genne. 3.

tite, nor ſatisfie his luſt, but the forbidden fruit: and ſo he ſwallowed the bait, that proued to be his bane.

As the Prophets children cried, death is in the pot; ſo *Adam* might haue cried, death is in the apple. 2.kin.4,40.

The belly hath no eares, and therefore is apt to receiue no inſtruction.

And this was the firſt hooke, that euer Satan baited, to intrappe vs in the belly.

He well knew mans daintines; and therefore he applied himſelfe to his humor; and ſo we were neuer ware of the hooke, he had ſo ſubtily couched it, till it was in our throates.

The belly will tempt vs to incredulitie, and diſtruſtfulneſſe, as it tempted that Prince, on whoſe ſhoulder the King leaned, who though he had heard it proclaimed by the Prophet *Eliſha*, that there ſhuld be plenty of vittels, that a meaſure of flower ſhould be ſold for a ſhekel, and two meaſures of barley for a ſhekel, by the next morrow, yet he was faithles, & ſaid it could not come to paſſe, though the Lord ſhould make windowes in heauē; but it came to paſſe, and as a iuſt puniſhment of his incredulity, he was troden to death in the gate, and he ſaw it, but 2.King.7.

might

might not taste of it.

Let this Prince be a president of terror, to all vnbeleuing wretches, that will distrust the diuine prouidence.

Why should we distrust God, since we know that he careth for sparrowes: and how much better are we than many sparowes?

Iob. 39,3.

Yea he feedeth the rauens, that cry vnto him, and himself chargeth vs, not to be carefull for our bodies, what raiment we shall put on, nor for our bellies what meate we shall prouide; for after all these things do the Gentiles seeke.

Mat. 6,25.

He that spake vnto *Paul*, saying: my grace is sufficient for thee, saith the same vnto vs, and to all the godly: my gace is sufficient for you.

2. cor. 12,9

And therefore why are ye carefull, O ye of little faith?

The belly made the Israelites distrust God in the wildernes, when they murmured, and wished themselues among the flesh pots in Ægypt, for there say they, wee ate bread our bellies full, but now we must die with famine: they would not rely vpon God, longer than he fed them with bread from heauen, or gaue them water out of the hard rocke.

Num. 14.

God

God requireth that his children do waite his leiſure: for he ſtaieth and reſtrayneth his bleſſings from vs, for a ſeaſon; becauſe our faith and our pacience may be ſounded.

It is no maruaile if their faith ſtand ſure, who liue at eaſe, and are not humbled with any croſſe of affliction, that haue all their heart can deſire; that haue long life, like *Methuſalah*, great ſtore of wealth like *Salomon*: honor like *Haman*: lands, and poſſeſſions, like the rich yong man in the Goſpel.

Theſe were neuer driuen to the deſart: but let God lay his hand vpon thē, & take from them all that euer they haue, returning them to the world, as naked as *Iob*; let him take away, firſt their children, after that their goods, then touch them in their bodies with ſickneſſe, and it will appeare whether they haue faith or not, and that conſtancy, that was in *Iob*, who after al his loſſes, yea his own wife ſtanding at his elbow, tempting him to curſe God, yet could ſay, ſhall we receiue good at the hands of God, and not euill? Iob. 2. 10

I rather ſuppoſe, that a great ſort beeing tempted with the loſſe of goods, or any ſuch like triall, would rather ſhrinke away from God like *Demas*, or like the accuſers that ranne from Chriſt: or like the young rich man

man that went away sorrowfull when hee heard that he must part with his goods, if he
Mat. 19, 22 wold inherite life.

Hee loued his riches better then *Iob* did his, and therefore hee mist that which *Iob* found, *viz.* a better Paradise then *Adam* lost.

O let vs be warie and circumspect, when we shall at anie time be thus tempted, that we shake not the profession of our faith, as
2. Tim. 4, 10. *Demas* did, when he imbraced the present world: nor let vs yeelde to Satan, though he driue vs to the desart.

Hee hath driuen Christ thither afore vs, and he in getting the victorie ouer Satan in this his temptation, hath promised to giue vs the victorie likewise, when we shal be in like maner tempted.

We are not better then the Apostles and Disciples of Christ, they haue been led into the desart? *Ducti fuerunt in desertum, sed non deserti.*

Looke the eleuenth to the Hebrues, they
Hebru. 11 were stoned, hewen asunder, tempted, slaine with the sword; they wandred vp and down in sheep-skins & goats-kins, being destitute, afflicted, and tormented, they wandred in wildernesses in mountaines and dens.

All

All this did they indure in patience, knowing that they ſhould finde in heauen, a better, and a more induring ſubſtance.

Faith muſt ſuſtain vs, as it ſuſtained them; for the iuſt ſhall liue by faith, and this fayth ſhall neuer fayle, till the heauens bee no more. Rom. 1,17

For he that ſaid vnto *Peter*: I haue prayed for thee that thy faith faile not, ſaith the ſame vnto vs alſo, and to all the faithfull. I haue prayed that your faiths faile not. Luk. 22,32

And when he had faſted fortie dayes and forty nights, &c] Here is ſet downe the miraculous abſtinence in faſting fortie dayes without meate, which is not therefore pende to the end we ſhould imitate the ſame, for our indeuour would faile in the attempting of it: for who is able to faſt forty daies, without receiuing any nouriſhmēt: but it is rather ſet down for our comfort, & the ſtrengthning of our faith, which is the end and ſcope of al his other miracles. Howſoeuer our aduerſaries the Papiſts haue in a ſuperſtitious cōceitednes ſuppoſed, that our faſt of fortie daies in the lent time vſually holden, hath his warrāt from this faſt of Chriſt in the deſart.

But they are vtterly deceiued, and this opinion

pinion of theirs hath not any shadowe of truth or probabilitie.

Christ rather in this sheweth the harmonie and consent betweene the newe and old testament, as *Moses* the seruant of God receiuing the lawe on mount *Sinai*, did fast fortie daies without meate, so would Christ fast so many daies, bringing to vs the newe law, viz. the Gospel.

This fast then of fortie daies which wee celebrate, hath not his ground from hence, but it is a meere ordinance of man, and if it be not obserued as it ought in his true vse, *viz.* being taken onely for a ciuill ordinance, profitable to the cõmon-wealth, for preseruing and increasing of that, which otherwise would be extraordinarily consumed, it will carry with it matter, rather of foolish superstition, then of any sincere deuout religion.

Further, if it had been expedient for vs to haue imitated this fast of fortie daies, Christ would haue in his Gospel commaunded it, but we finde no such commandement, nor can any probable collection be drawen out of scripture to induce vs hereunto, therfore it is rather a ceremonious fast, then a true fast, not being rightly celebrated.

The Israelites had as great reason to haue

stabli-

ſtabliſhed a like faſt to that of *Moſes* in the mount, as we to ſtabliſh ours nowe by the example of Chriſt.

The time of faſting is to be determined by the church, according to the occaſion, otherwiſe it will ſauour of ſuperſtition. That is it which S. *Paul* reprooues in the Galathians, *Dies obſeruatis*, ye obſerue daies & moneths, and yeares, I am in feare of you. Wee may not therefore preſcribe times and faſtes at our owne pleaſure, but when the church ſhall ſo appoynt, vpon ſpeciall occaſion.

And this hath euer beene the order of the primitiue church, to appoynt times of faſts, at ſuch times as they felt the hande of Gods Iudgement againſt them for ſinne, or any imminent perill, then they would giue theſelues to prayer & faſting, being therunto admoniſhed by the paſtors or miniſters.

Further, our aduerſaries haue erred in this, they vſe this faſt, as purpoſing to merit heauen thereby, wherin they miſſe the true end of faſting, which is not to merit or obtain remiſſiō of our ſins therby, but to make vs the more apt to ſerue God in praier, by taming our bodies, as the apoſtle noteth, and humbling our ſelues, and by the exerciſing of all good works.

Yet

yet further to make the best of it, if they haue ordained it as a meane to chasten the bodie, yet because they haue not left it free for euery man to vndergo the same voluntarily, but do by violence as it were, cõpell men to obserue the saide fast, it cannot please God.

I omit to speak of the great losses, harmes, and inconueniences proceeding from such fasts.

Howe many haue miscarried in that long time of abstinence, especially the aged and sicke, and weake, and women great with child.

Let no man mistake me, for I do not condemne fasting, I condemne the abuses of it, as we may sinne in the best action that wee take in hand, we rather commend it in all sobrietie, as a most necessarie christian exercise, and not for certaine daies only, but euen throughout our whole liues, if possibly wee might performe the same.

It may then be here demanded, why doth the Prince command this Lent fast. I answere: Positiue lawes made by Princes, for the conseruation of the pollicie, not repugnant to the lawes of God, ought of all subiects with reuerence of the magistrate to be obaied, not onely for feare of punishment

but

but for conſcience. Conſcience, I ſay, not of the thing, which of it owne nature is indifferent, but of our obedience, which by the law of God we owe to the magiſtrate, as vnto Gods miniſter; by which poſitiue lawes although we ſubiects be reſtrained for certain daies, from ſome kind of meates, which God in his word, hath left free to be taken, & vſed with thankſgiuing at all times, yet becauſe ſuch lawes of Princes are not made to put holineſſe in one kind of meate or other, or to make one day more holy then another, but are grounded meerely vppon pollicie, all ſubiects are bound to obey the ſame; according to *Paul* his precept: *Omnis anima ſuperioribus poteſtatibus ſubiecta eſt*: let euery ſoule be ſubiect to the ſuperior powers.

Another doubt ariſeth hence, whether we may in faſting withhold from our bodies all meate and drink, or not, during the determined time of faſting, or whether by faſting is meant, to vſe a temperate kind of diet, a more ſober diet than we were wont. Rom. 13.1

There are great váriety of opinions in this caſe.

Some thinke they faſt wel, if they abſtaine only from fleſh and fiſh, ſome do only feede at that time vpon fiſh, and others eate of all

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water foules.

Some eate neither hearbes nor egges: some receiue nothing but drie bread, some abstaine all the day vntill night, & then they eate without difference.

Here we haue neede of a skilfull *Pilot*, to direct vs in our compasse. It appeareth by many testimonies of scripture, that a true fast consisteth in a generall abstinence from all kindes of meates for the time.

If men shall be truly humbled vnder the burthen of sinne, and shall feele the wrath of God vppon them for their sinnes, when they shall considder of the rewarde of sinne, and of the paines of hell. I say, this being seriously done, their minds being occupied, partly with feare and terror; partly with a desire to be deliuered from the guilt of sinne, and the wrath of God, suing and intreating in all humilitie vnto God for pardon, all lust of meate will be laid apart.

Then nothing pleaseth vs more then to mourne, and to weepe out before the Lord.

2. Sam. 12. Thus did *Dauid* fast, when he intreated the Lord for his child: so did *Achab* humble himselfe by fasting and weeping before 1. Ki. 21. 27. the Lord, for his violence offered to *Naboth*.

So

So did the *Niniuites*, when it was proclaimed by *Ionah*, that within forty dayes it ſhould be deſtroyed: there it is recorded, that the King roſe from his throne, and proclaimed a faſt, ſaying: let neither man nor beaſt taſte any thing, neither feede, nor drinke water. Where wee are to obſerue the manner of their faſt, they did eate nothing. Ionah. 3.6.

Dauid before mentioned, did eate nothing ſo long as he faſted.

When forty thouſand Iſraelites died in the battell againſt the Beniamites, the ſcripture ſaith, all the children of Iſrael went out, and wept before the Lord, and faſted all that day, vntill the euening, eating nothing. Iud. 20, 26.

Chriſt himſelfe giues a ful ſolution to decide this doubt, in that his anſwere made to the Pharaſies, when they demanded of him why his Diſciples faſted not? his anſwer was this: can ye make the children of the wedding chamber faſt, as long as the bridegroome is with them? Luke. 5, 33.

Like a good maiſter, he defendeth the innocencie of his ſchollers, and proueth them not to be guilty of tranſgreſſion, though they faſted not, and withal, reproueth the Pharaſies of ſuperſtition, and ignorance; of ſuper-

stition, because they put a religion in the outward workes, of ascribing holinesse to the meere action, not respecting the end of fasting: of ignorance also, because they could not discerne betweene time and time.

But by this answer it appeares they did not fast, for Christ graunts it.

Fasting then by these testimonies afore alleaged, and by Christ his owne assent, is the withholding of all naturall foode, for the determined time of fasting.

what fasting is.

Sixe hundred thirtie fathers in *Calcedone* decreed, that euery man should abstaine the whole day from meat.

Fasting then may be thus defined. It is a true and vnfained humiliation of a man voluntarily vnder-gone, whensoeuer the consideration of our sinnes, or the wrath of God for sinne, hanging ouer our heads do stirre vs vp thereunto: which fasting and humiliation is testified by our outward behauiour, and by abstinence from all bodily foode.

3. good ends of fasting.

This fasting serues to three good ends: viz. to represse and keepe vnder the flesh, so mortifying our euill affections.

Secondly, that we may giue our selues more seriously to praiers, & to thanksgiuing.

Thirdly

Thirdly, as an externall teſtimonie of our inward humiliation, both before God and men, as is expedient.

He was at laſt an hungrie: then came to him the tempter.] Marke how Satan watcheth his oportunity: when Chriſt began to be hungry, then the diuell began to tempt: as while men ſlept the enuious man came and ſowed tares: Satan ſhewes himſelfe like Satan: and fittes himſelfe to the time and place, making them ſutable to his purpoſe. Mat. 13.25

Oportunity and place mette together, hungry neceſſity, and ſerpentine pollicy kiſſed each other, and all conſpired together againſt Chriſt.

As *Abigail* ſaid of *Nabal*, as his name is, ſo is he: for *Nabal* is his name, and folly is with him: ſo may I ſay of the diuell, that as his name is, ſo is he: for diuel is his name, and deceitfulnes is with him. 1.Sa.25.25

He is a ſubtile pollititian, and a cunning artificer: for he hath bin learning his pollicies, euer ſince he diſcarded himſelfe from heauen, he practiſed firſt againſt *Eue*, when ſhe walked alone, and ſtragled from her husband: after that he tempted *Cain*, when he had gotten him to the field, marke how Gen.3 Ge.4.8

he plies his pollicies to the time. He spied *Eue* alone, and *Cain* in the field.

Genes. 11 He tempted *Nymrod* to build *Babel*, *Lot* to commit incest, *Dauid* to number the people, *Nabu-cadnezzar* to commit idolatry.

Mat. 4. 2. 5, 8. He tempted Christ the Son of God with three sundry tẽptations in this cha. who then must looke to goe free? neuer any liuing could scape without Satans sifting. For it is true that *S. Peter* hath written: he goeth about like a roaring Lion, seeking whom he may deuoure.

Efrems vision. *Athanasius* recordeth of a certaine holy man in his time, that saw in a vision the whole world reuealed vnto him, and he saw it all hanging full of nets, and diuells sitting by to watch the same.

There is no way to scape this fowler, but by watching him as he watcheth vs, & so we shall deceiue the deceiuer: and if he catch vs in his net, we shall be able to get out againe, God will giue vs strength to breake his Iud. 16. 12. nettes, as Sampson brake the coardes.

He was at length an hungry.] When the forty dayes were full compleate and ended, and Christ now waxed hungry, then the Iob. 1. 14, 16, 18. tempter bestird himselfe, and began to broach his temptations, first one, then another,

ther, and after that another: like the messengers that came to *Iob*, euery message being heauier then other, and so were Satans temptations, the latter stronger than the former, till he had spent all his dartes; and none preuailed, no more than those vnhappie newes, could quaile *Iobs* courage, or daunte his faith.

Noah was no sooner drunke, but Satan was ware of it, and caused his owne sonne to discouer his fathers nakednesse. Gen 9.22.

When *Moses* had staid now in the mount forty dayes, the diuel the meane while tempted the Israelites to make them a goulden calfe. Exod. 32.

Satan thought no time fitter, to ouerthrow the house ouer the heades of *Iobs* children, then when he spied them feasting together: and in this place well weighing the opportunity, knowing that Christ was hungry, he temptes him to distrust God. *If thou be the sonne of God, command these stones to be made bread.* Iob. 1.19.

The diuell in this place shewes himselfe, worse than himselfe, for in the fourth of *Luke*, he confesseth Christ to be the very sonne of God, and here he seemes to doubt, saying, if thou be the son of God: he doub-

ted and yet he knew it well enough: he that vrged *Peter* to deny Christ, thought to preuaile with Christ also, to make him deny himselfe, as *Abraham* denied his wife.

Gene.20.2

Here Satan in seeking to snare Christ, is snared himselfe, like *Haman*, who made a gibbet for *Mordecay* the righteous Iew, and was hanged thereon himselfe.

Ester.7.10

As *Achitophels* counsell turned to folly, so Satans pollicie was indeede but simplicitie: and it proued his fatall ouerthrow, like *Saul* his owne swoord sheathed it selfe in his maisters side.

2.Sam.17

Satan would neuer appeare like Satan, but being a diuell, he would be taken for an angell, the rather to deceiue; and therfore we reade that he fell to the earth like lightning; but in this place he bewrayes himselfe to be a diuell, in doubting of Christ, whether hee were the Sonne of God or not.

luc.10.18.

For in the fourth of *Iohns* general Epistle, the spirit of God dismasketh the diuell, and takes frō him his visar, in that he saith: Euery spirite that confesseth that Iesus Christ is come in the flesh, is of God, and euery spirit that confesseth not Iesus Christ, is the spirit of Antichrist.

Hee in *Iob* calles himselfe, the compasser

Iob 2.2.

of

of the earth,and here he compaſſeth the deſart, thinking to compaſſe Chriſt in the deſart; but he that compaſſeth others, ſometimes compaſſeth himſelfe,and ſo dooth Satan here : the bird hath ſpied the fouler, the net is broken,and Chriſt is deliuered.

Satan when he combated with *Eue*, preuailed,and with *Cain*, he preuailed, and hee conquered *Nimrod* alſo,that mighty hunter: but heere hee is ouermatched, and Chriſt conquereth him, and putteth him to the woorſe,as *Dauid* ouercame *Goliah*. 1.Samu.17

Command(ſaith he) *that theſe ſtones be made bread.*] As if he ſhould ſay; thou ſeeſt how we hunger hath pinched thee, here is no bread to be had,nor any prouiſiõ of meat to be expected, for thou art in the deſart ſequeſtred from the ſociety of men. How wilt thou do? wilt thou looke that God the father ſhould extraordinarily feede thee from heauen? nay, if God were careful of thee, he would haue relecued thee before this. Thou haſt nowe remained full fortie daies,& ſo many nights, and yet hee miniſtreth not to thy neceſſitie: how is he carefull of thee,that ſuſtaineth not this thy long hunger?

Liue now by thy faith if thou canſt, thou mighteſt do well,if thou couldſt feede vpon

ſtones

ſtones, for here is no bread, not ſomuch as a crum.

With this ſtrong temptation doth hee aſſault Chriſt, and not onely Chriſt himſelfe, but euen all his members, and this temptation was no ſmall corraſiue without doubt, vnto our ſauiour, for he was not *Stipes*, but *homo verus licet integer peccati.*

But what is Chriſts anſwere? Man ſhall not liue bread onely. As if he ſhould ſay, wilt thou haue me relie ſo vpon bread, that I ſhould haue care on nothing elſe but to feede my bellie: I tell thee Satan, man ſhall not liue by bread onely.

Little did Satan expect ſo full and reſolute an anſwere from ſo emptie a ſtomacke.

Iohn 4.32 But as Chriſt told his diſciples, I haue other meate that ye wot not of, ſo here he telleth the tempter, hee hath other bread, that he was not aware of, euen the word of God, which filleth both bellie and bowels ſo, that we neuer hunger more: like the rowle that

Ezech.3.3 *Ezechiel* tooke from the Angell, and did eate it, and it was in his mouth ſweeter then hony.

The ſame muſt be our refuge, like little *Zoar* to flie vnto, when Satan aſſaulteth vs, let vs runne to the woord, let vs anſwer him with

with *Scriptum eſt*, like Chriſt.

The woord of God muſt ſuſtaine vs by faith, as it doth all the godly. Our God is God all-ſufficient, and will neuer faile vs, if we reſt vpon his prouidence: he that ſaide to *Abraham*, I am the great rewarde: ſayth the ſame vnto vs alſo, if we haue the like faith that *Abraham* had. Gen. 15.1.

But this faith muſt cal vpon thy patience, to abide quietly the lords good leyſure, hold out yet a little longer, and he that ſhall come wil come, and will not tarrie, and at his comming hee will reward thee for thy patience ſeuen fold into thy boſome.

If thou call vpon God this day, and hee heareth thee not, call againe to morrow, and the third day, day after day, till he heare thee, like the Iſraelites, when they fought againſt their brethren the Beniamites: though it go hard with thee for many daies, and manie yeares, yet be ſure that ere long the yeare of Iubilee will come, and ſet all the children of God at libertie.

Our Sauiour in this place had now continued fortie daies without meate, and yet hee faſteth, and the diuell tempteth, and his belly aketh, & his ſtomacke hungreth, and Chriſt is ſtill the ſame, both before his faſt, and in his

his fasting, and after his fasting, the same to day, and yesterday, and the same for euer.

Let Christ teach vs patience, to indure al crosses and temptations.

Make Patience thy Porter, and thou shalt be strong inough to carrie all burthens.

Num. 13 This patience is like the hearty spies, that retourning from *Canaan*, toulde their brethren, tis nothing to ouercome them: so being armed with patience when thou bucklest with affliction or pouertie, hunger, or any crosse soeuer thou canst, say, it is nothing to ouercome them.

So the Godly haue taken courage to themselues, and in the very brunt of their toubles, they haue learned to triumph with *Paul*, in this we are more than conquerers: *Daniel* waiteth six daies in the lions den, and at length came *Abacucke*, that neuer before knew Babilon, with an haruest dinner vnto him.

So, whether after six daies, or after xl. days sooner, or later, God will succor thee, only be pacient, & thinke it not long: for though it be an old saying, it is a true saying, *mans extremitie, is Gods oportunitie.*

Christ suffered his Disciples to be almost vnder-water, and their shippe to be couered with

with waues, before he reſcued them from the ſeas rage: til then the hiſtory noteth he ſlept: but when they cried out, maſter, ſaue vs, or, we periſh, he awaked and rebuked the winds, and al troubles and dangers fled before him, like a troope of woolues afore the ſhepheard. Mat. 8. 23 24

Helpe is neuer better welcome, then when we are moſt pinched with extremities; as muſique after mourning hath the ſweeter melody, and beſt pleaſeth the eare: It is like *Dauids* warbling harpe, to cure *Saul* his frenzie.

Dauid, as it ſeemes, made a Kalender of the Lordes goodnes towardes his, where he ſaith: I haue bin yong, and now am old, yet neuer ſaw I the righteous forſaken, nor his ſeede begging their bread.

Dauid doth not deny, but he ſaw the godly, and their children, hungry, and wanting, and in miſery, but he neuer ſaw yong nor old, that they were quite forſaken, and caſt off in their miſery, as we ſee, he ſuffered his own ſonne, to want, and to be hunger-bitten in this deſart forty daies together.

But at length, and all in good time, before he ſhould faint, the Angells came and miniſtred to his neceſſitie.

Ionah

Iona.1.17. *Ionah* must not forthwith be deliuered, he must be three daies in the belly of the whale-fish, and then must *Ionah* be cast to the shoare.

Lazarus must begin to stincke, hauing layen foure daies already in the graue, and
Ioh. 11.39 then must *Lazarus* be raised vp.

When Christ shall haue abstained forty daies, then is it time for the Angells to come.

Whatsoeuer extremitie then God shall lay vpon vs, be it neuer so sharpe and vehement, if in it thou lose thy goods, thy children, thy liberty, thy health, lose not pacience too: and that shall helpe thee right soone to recouer all againe.

I say, and Gods sacred truth auoucheth it to be true, rather then *Eliah* shall starue, a rauen shal feede him: rather then *Ionah* shall drowne, a fish shall saue him: rather then *Peter* shall sinke, Christ his hand shall stay him: rather then *Lazarus* shal die vnpitied, the dogs more mercifull then their maister, shall take compassion.

Man shall not liue by bread onely.] Christ seeth nothing but stones, and that which cannot be eaten, and therefore he turneth his mind from the externall obiects to the word of God, and with that comforts himselfe

ſelfe, and foyles the diuel: which word euery chriſtian muſt flie vnto when any temptation aſſaulteth vs, thence as out of *Dauids* Scripture, let vs fetch that ſtone that may confound *Goliah*: thence let vs learne to anſwere Satan, when he temptes vs to diſtruſtfulnes, if all the world were full of bread, if it were as plentiful as ſtones, yet know Satan that man ſhall not liue by bread onely, but by euery word proceeding out of the mouth of God.

One thing is neceſſary, which is the word of God, and whoſoeuer ſhall feede his hungry ſoule therewith, ſhall receiue full and perfect nouriſhment, and ſhall be able to continue longer in the ſtrength thereof, than *Moſes* in the Mount.

This is beetter then *Manna*, that was giuen the Iſraelites in the wildernes, for they are dead, but this is the liuing bread that caine from heauen, and this feedes vs vp to eternall life. Io. 6.

This word is Chriſt his ſword, and it hath two edges, to cut both waies, and with this ſword doth he incounter with Satan, and conquer him.

Theſe words are borowed from the eight of *Deuteronomie*, where the Lord ſpeaketh thus.

thus to the Israelites : the Lord God hath humbled thee, and suffered thee to hunger, and hath giuen thee *Manna* to eate, neuer knowne to thy fathers, to the end he might teach thee, that man liueth not by bread only, but by euery word proceeding out of the mouth of God.

As if he should haue said, because he permitted thee to hunger, and yet suffered thee not to perish, thou mightst hence easily haue learned, that it is God only who sustaineth thee with his word without bread.

That this doctrine is true, besides the infallible testimonies of the woord, your owne experience can witnesse; for if we liued by bread onely, it were necessary that we should be continually, and at all times filled therewith : but it is indeede the woord that feedes vs, and the blessing of God lapt vp in the word that giues vs strength, & makes vs able to receiue the good creatures of God, I meane bread, and drinke, and such necessary foode, who also maketh our meate so receiued, to be nutritiue to our bodies.

When we are healthie and strong, and able to receiue our daily sustenance, why then we must acknowledge that this strength proceedes from God. If contrarily we be sicke

ſicke, and weake, and can neither receiue our foode, nor diſgeſt it: after we haue taken it, then we muſt know that God hath taken our ſtrength from vs, ſo that we are no longer capable of it: and he hath alſo taken the gifte of nutrition from thy meate, that it ſhall not feede thee, and ſo thou art vnfit for thy meate, and thy meate for thee.

Therefore ſtill acknowledge this reply of Chriſt in this place; man ſhall not liue by bread only, but by euery word proceeding out of the mouth of the Lord.

Bread, fleſh, and other proniſion, would ſeeme but ſlender inſtruments to worke our health, and to nouriſh in vs, that life which God hath giuen vs.

Becauſe they are common things, we make no myſterie of them: yet haue they matter of wonder and aſtoniſhment, if we weigh them aright. We could not liue, nor be increaſed by ſuch weake meanes, if God had not giuen them a ſpeciall bleſſing to ſtrengthen our bodies.

This, together with that which already hath bin ſpoken, proclaimes vnto vs, that man liueth not by bread onely: and for this cauſe do we vſe to ſanctifie our meates afore we receiue them, and after, which we

call the saying of grace, wherein we pray God by those his good gifts, our bodies may receiue strength, and withal, to teach vs, that bread, without the woord cannot feede vs, for it is sanctified by the word of God and prayer.

To draw towards an end, we learne two things by these words of Christ, he that hath faith shall taste of two things.

When he wantes sustenance and is hungry, he shal be so strengthned with the word of God, as if he had stuft himselfe with the abundance of all delicates.

The second is this, whosoeuer hath a stedfast confidence in god, shal not be left so destitute, but that God will vndoubtedly supply all necessaries vnto him, as if he be pinched with extremitie of hunger, rather than he shall perish in his etremitie, God will giue him bread at length, though he must raine bread from heauen, as he did for the Israelites, when they liued in the desart, being a place where no foode could be gotten.

Let euery Christian man promise himself vndoubtedly these two thinges: for he cannot be deceiued of his hope, eyther he shall haue sufficient to eat, or his hunger shalbe so

ſo tolerable vnto him, that he may wel indure it, without fainting, for Gods word ſhall ſuſtaine him.

If thou be naked and haue nothing to couer thee, rather than thou ſhalt periſh ſo, God will conuert the leaues falling from the trees, into coates, and clokes, for his children, he can as well do this, as cauſe the Iſraelites garments to continue freſh vpon them the ſpace of fortie yeares togither. Deut. 8. 4.

Their clothes waxed not old, nor did their feet ſwel the ſpace of fourty yeares.

It is ſpoken, and I do partly beleeue it, that there are not ſo manie ſheaues of corne, as there be people in the worlde: and it were not poſſible, I ſpeak after the maner of men, that there ſhould be bread enough to ſuffice ſo many, were it not ſo, that God doth dayly bleſſe, and increaſe the corne in the graine, and the meale in the dowe, and the bread vpon the table, yea and in the mouth too, when we eat, it: as was done by our Sanior Chriſt: and *S. Iohn* recordes it in the ſixteenth Chapter.

Beſides, we ſee poore men and their children, in as good liking, and as wel to ſee to, though they fare hardly and ſcant, as the rich and their children, who glut themſelues with

abundance.

Dan.1.15 *Daniel* and his felows fed vpon pulse, and yet they looked as ruddy and well coloured, as they that fed at the Kings trencher.

Thus you haue seene Satan tempting, but not preuailing, fighting but yet foyld, and so rendring to Christ both field, and victorie: once the world combated with Christ, and he ouercame the world and triumphed, saying, I haue ouercome the world: here the diuell the worlds partner, stands as chalenger, and came furnished with many dartes to incounter with Christ, and Christ vanquisheth him too: so now he may make a second triumph, and say: as before I ouercame the world, so now I haue ouercome the diuell, that redde dragon, that with his taile drew down the third part of the starres of heauen.

Iohn 16

Christ snared him in his owne snares, and with his owne swoorde cutte off his head, as *Dauid* strook off the head of *Goliah*.

Christ entered into this battaile with *Satan*, and ouercame him, and all for vs; by the word he became victor, to shewe what munition we must vse, if we will looke to ouercome as he did.

1.Sam.17 40. *Dauid* vsed neither swoord, nor speare,

nor

nor armor, but a ſling and ſtone onely.

This is the ſling that muſt confound our ſpirituall Philiſtin, euen the word: we ſhall find our ſelues better garded, and fenced with this ſingle furniture, than *Dauid* was with *Saules* armour.

God graunt we may ſo carry our ſelues, & ſo paſſe as ſtrangers, through the deſart of this deſolate world, that hauing fought like good ſouldiers, vnder the banner of Chriſt, in this ſpiritual Combat, with ſin & ſatan, & hauing finiſhed our faith in much pacience, we may be tranſlated to that promiſed land in the generation to come, which I truſt in Chriſt doth approach apace: to him with the father, and holy ghoſt, bee rendred all honour, and power, and maieſty, with thankſgiuing now and euer.

Amen.

The Sea-mans Carde.

And when they were entred into the ſhippe, his Diſciples followed him: and behold there aroſe a great tempeſt in the Sea, ſo that the ſhippe was couered with waues, but he was aſleepe: then his Diſciples came, and awoke him, ſaying: Maiſter, ſaue vs, we periſh: and he ſayd vnto them, why are ye feareful, O ye of little faith? and he aroſe, and rebuked the windes, and the ſea: ſo there followed a great calme. Mat. 8. 13, &c.

CHriſt beeing wonderfull in his natiuitie, wonderfull in his aſcenſion, and wonderfull in his transfiguration, is wonderfull here by his miracles.

In this Chapter are laid downe foure ſeuerall miracles.

1 The healing of a lèprous man.

2 The healing of a woman troubled with a feuer.

3 The healing of the Cẽturians ſeruant.

4 The ſtrange appeaſing of the wind, as in my text: and therefore this may be called, *Scriptura miraculoſa*, the miraculous Scripture.

This miracle is recorded for ſuch as are either ſicke, or troubled, or oppreſſed, or beſet with any daunger, that whatſoeuer ſtorme of aduerſitie ſhall ſtrike our ſailes, or what trouble ſoeuer we ſhall ſuſtaine, we may remember, others haue taſted of the ſame whippe afore vs, and none can harbor in the hauen of bliſſe, that haue not firſt bin weather-bitten with many rough ſtormes, and ſharpe tempeſts.

Though our ſhippe happen to be couered with waues, like the ſhippe in this place, yet be not faithleſſe, but haue hope, and know that Chriſt ſits at the ſterne, and will not ſuffer vs to miſcarry.

This text containeth ſixe parts.

1 The Apoſtles feruent loue: in following him by ſea and land.

2 The Accident hapning, viz. a great tempeſt, applied to the caſualties of this world, that happen to the godly.

3 The

3 The time when this tempeſt hapned, viz. when Chriſt ſlept.

4 The Apoſtles onely aide and helpe to run to Chriſt, Maſter, ſaue vs, we periſh.

5 Chriſts reprehenſion : why are ye fearefull, O ye of little faith?

6 Chriſts helping hand in ſtaying the wind.

Firſt of their loue in folowing Chriſt.] The felicity of the godly is to ſticke to God, and to follow his will, and therefoee the Prophet *Dauid* ſaith, it is good for me to cleaue vnto the Lord. *Samuel* alſo perſwaded the Iſraelites, that they ſhould follow the Lord their God, and not depart from him. 1. Sam. 12. 14

The children of God ought to carry ſo great an affection to God, as *Eliſhah* did to *Eliah*, who would not part from him, til the Lord diuided them. 2. King. 2

Such was the affection of the Apoſtles in this place, and at all times, they followed the lamb whither ſoeuer he went, to the mountaine, to the deſart, to the ſea, and here to the ſhippe.

This muſt teach vs to follow Chriſt both by ſea and land, in time of perſecution and elſe.

For as the ſeparation of the ſoule from the

the bodie is the death of the body: so the separation of Christ from the soule is the death of the soule: therefore we must folow Christ euen vnto the sea.

Luke.5. What multitudes of people are recorded in the fift of *Luke*, they presſed vpon him in such sort, that for feare of the throng, he was faine to enter into a shippe.

2.Chr.9.7. The like throng of followers is mentioned in the eight of *Luke*. If the Queene of *Sheba* could say, of *Salomons* followers, happy are thy men, and happy are these thy seruants which stand alwaies before thee, and do heare thy wisedome.

Much rather may it be spokē, happy are Christs followers and his attendants, that stande euer in his presence, like the Apostles, to heare his heauenly wisedome, since a greater then *Solomon* is here, for this is he that taught *Salomon* his wisedome.

There is vertue in Christ, and it is an attractiue vertue, to draw vs vnto himselfe like a load-stone.

He refuseth no seruant, that will come to his seruice, let vs then be willing to offer our selues to serue so good a maister, for his burthen is light, and his yoake is easie.

Mat.11.28. He calles vpon vs for our good, Come to me,

me all ye that are heauy loaden, and I wil refreſh you.

Other maiſters vſe to load their ſeruants: but Chriſt is ſuch a maiſter, that takes the burthen from his ſeruants, and carries it vpon his owne ſhoulders to eaſe them.

Ioſeph his brethren were glad to haue corne for money, but *Ioſeph* returned them, both their corne and mony too. Gen. 43. 21

So if we will be the followers of Chriſt, & ſerue him, wee ſhal find his ſeruice nō ſeruitude, for he will giue vs our freedome, and our wages too.

In the eight of *Luke*, a certaine ſcribe comes to Chriſt, and ſaith: maſter I will followe thee, whither ſoeuer thou goeſt. Luke. 8.

Loe this ſcribe, who before he knew Chriſt, had a whole common wealth in his head, being a meere worldling, now began to leaue the world, and to caſt away his olde liuery, as the blind-man threw away his patched cloake in running to Chriſt, and betooke himſelfe to Chriſt his ſeruice.

In the ninteenth of *Luke*, we find *Zacheus* running to Chriſt, the world and *Mammon* did ſo hang vpon his backe till now, that he could not trauell to Chriſt: but now hauing Luke. 19.

coine

come to the knowledge of Christ, and Gods spirit calling vpon him, he changeth his former resolutions, and shooke from him his pillages, and his exactions, as *Moses* did put from him his shooes, when the Angel called vpō him out of the flaming bush, and now he was so light as *Peter* when his shakles fell from him, and he runnes to Christ hastily, who receiued him ioyfully.

Exod. 3.5

Mark. 10 In the tenth of *Marke*, one comes running to Christ in like sort, asking him what he might do to possesse eternall life.

Matt. 20 In the twenty of *Mathew*, two blind men, though they could not see Christ, yet they could follow him: and they gained that which they would not lose againe for more gold than *Gehezie* tooke from *Naaman*, euen their sight: and now seeing him that saued them, they follow him more egerly, returning Christ more praises, than the wise men did presents.

Mat. 2.

All these are so many summons to cite vs before the consistory of Christ, the blind, and lame, and diseased, scribe, and publicane, sicke, and whole, and all do call vpon vs to follow Christ like his Apostles.

And behold, there arose, a great tempest in the sea: and the ship was couered, &c.] Now we

we are to ſpeake of the accidents hapning in the great tempeſt but euen now Chriſt: and his Apoſtles had entered into the ſhippe, and loe a ſtorme ſo preuaileth, that the ſhip that caried them, is now couered with waues.

Euen now it was calme, when the ſhippe ankered in the hauen, and no ſooner are the ſayles hoiſt, and they launcht into the deepe, but ſhip, and men, and all, are in ieopardie of drowning, ſee an vnexpected ſodaine alteration.

Here we may view the ſtate of Chriſts church militant: It is like the arke floating vpon the waters, like a lilly growing among the thornes, like the buſh that burnt and was not conſumed, like Chriſts ſhip in this place couered ouer with waues, and yet not ſunk: God ſuffereth his Saints to be oftentimes in danger, either to ſhew his power in their deliuerance, or to cauſe them by tribulation to come to him for ſuccour, and to make them the more thankfull.

So he humbled the Iſraelites before *Pharaoh* and his Ægyptians. Exod. 5

So he humbled *Iacob* all the time he ſerued *Laban*.

He humbled *Iob* in a greater meaſure, ſuffe- Iob. 1,

suffering Satan to discharge at him all his darts at once, thinking to make a full end of him.

1.Ki.19. He humbled *Heliah*, in making him flie from Ie*zabel*, that sought his life.

How did he humble his owne Apostles, that were so deare vnto him, suffering them to be imprisoned, racked, whipped, stoned,

Heb.11. slaine with the sword?

Nay Christ his owne mother scaped not

Luke.2.35 free: Simeon speaketh that the sword of tribulation should pearce her hart.

Christ himselfe entred not into his glorie, but being consecrated through afflictions.

The miracles that Christ wrought in healing others, did not so much moue the Apostles, as the miracle they felt in themselues.

Their faith had not such exercise nor triall, in seing the blind recouer their sight, the lame their limbs, the dumb their speach, and the

Iob.2.8. deaf their hearing, but now that the ship vnder them is in danger, and is violently tossed, & death is presented before them, their faith begins to faint like *Peter*, and to looke about, like I*ob* for his patience, when he lay scraping himself vpon the dunghill.

The storme put them to a stagger, though Christ was in the ship with them.

This

This storme arose vpon their entring into a ship; this ship is a figure of the Church.

So soone as thou arte receiued into the church, and hast giuen thy name to Christ, thou must looke for a storme, or a tempest.

Satan wil neuer bend his mallice against thee till then.

When we are running, and in the ready waye to Christ, then comes Satan, and layes stumbling blockes in our way, tempting vs with one baite or other, either with wantons as *Sampson*, when he dalyed with *Dalilah*: or with couetousnes, like *Achan*, and *Gehezy*, or with pride, like *Nabucad-nezzar*: or with selfe-loue, like *Herod*: or with enuy like *Cain*: and all to turne vs aside quite out of the way from God, as he cousoned *Adam* out of Paradice. Iud. 16. Iosuah. 7. Acts. 12. 23

If these baites do not preuaile, then he takes another course, (for Satan that suttle serpent hath more sleights in his budget, then *Dauid* had stones in his shepheards scrippe:) he will begin to rage and raile against thee like *Rabshake*, and throw all his stormes at thee, as he threw a whole floud of water against the woman in the Reuelation, and as he thought to sinke Christ and his Apostles in the shippe. 1. Sam. 17, 40. Reu. 12, 13.

This

This of all the diuells darts is moſt violent, euen his fiery dart of perſecution.

There is a puniſhment executed by our magiſtracie vpon ſilent malefactors, which is called the preſſing to death, and it is a torment of the greateſt tortures.

And the diuell by his executioners exerciſeth the ſame crueltie vpon Gods Saints: he hath his preſſing too, & we are forewarned to arme our ſelues againſt that torment by our Sauior.

Ioh.16,33 *In mundo preſſuram ſuſtinebitis.* If thou wilt not leaue thy way thou art in, nor break thy courſe in running to Chriſt; he will ſhew the vttermoſt of his malice againſt thee, and put thee to the racke, as he put *Eſay* to the ſaw.

And this hath proued no ſmall rub in the alley, for it hath turned aſide many a forward runner.

Iudas a great while ranne well, but Satan Mat.26.15 ſtopt him in his race, and made him ſwallow a ſiluer hooke, as he beguiled *Eue* with an apple; and ſo his end proued worſe than his beginning: he againe ſo frighted *Demas*, a great profeſſor a long time, with giuing 2.Tim.4 him but a ſmall taſte of the cuppe of affliction, that he forſooke his way, left Chriſt and

his

his Apoſtles, and embraced this preſent world.

He ſo preuailed with King *Agrippa*, that thogh he gaue himſelf to heare *Pauls* preaching, yet *Paul* left him but almoſt a Chriſtian, and could not make him a Chriſtian altogether : not to dwell in particulars, this Satan hath wraſtled mightily, euen with the elect veſſells of mercy, and with his ſtormes had quite ouerthrowne them, if Chriſt had not reſcued them, euen then when the fatall blow was cõming, like the angell that ſtayd *Abrahams* hand, when he would haue ſlaine his ſonne. Act. 27. 28 Gen. 22. 12

How long did he chaine vp *Paul* making him his inſtrument to perſecute Gods children, till Chriſt drew him by violence to himſelfe, and afterwards he perſecuted Satan, and had him in the chaſe, as before Satan chaſed him?

How ſtrong was Satan, and how weake was *Peter*, that ſeemed to be the ſtrongeſt of the Apoſtles, but ſhewed himſelfe in this combat the weakeſt, when he denied his maſter thriſe together?

But though he receiued this foyle from the diuell, yet Chriſt raiſed him vp vpon his feete, from the downe-fall of his ſinne, like

Lazarus out of his graue.

He ſtrooke at the roote, as well as the branches, and thought to haue diſrooted with his violent blaſts, the vine it ſelfe Chriſt Ieſus: he tempted him in the deſart: he cauſed the Scribes and Pharaſies to tempt him: he made his owne Diſciple *Peter* to tempt him, when he would haue diſſwaded him frō going to Ieruſalē: he tempted Iudas to betray him: he ſuborned fals witneſſes to accuſe him, and *Pilate* to condemne him, being altogether innocent.

But all this wrought Satans ouerthrow, for Chriſt by his death ouercame the diuell, and triumphed like *Sampſon*, when he bowed himſelfe, and died with the Philiſtins.

ud. 16.

And this much ſhall briefely ſuffize concerning this tempeſt: now let vs conſider of the time when it hapned.

But he was aſleepe.] The wind bloweth, and the ſtorme rageth, and the ſea-ſwelleth, and the ſhippe ſincketh, and the Apoſtles crie out, and yet Chriſt is aſleepe, as if he cared not for himſelfe, nor his Diſciples ſecurity.

Gods wiſedome is not by mans wiſdome to be examined.

Here Christ seemeth to be forgetfull of his Disciples, of the shippe, and of himselfe: he slept, crossing these scriptures, He that watcheth Israel, shall neither slumber nor sleepe. Psal. 120.

And yet here the watchman of Israel sleepeth.

Againe, can a woman forget the fruite of her womb? though she doe, yet I cannot forget thee: yet here Christ forgetteth. Esay 49

God said to *Iacob*, I will go downe with thee to Ægypt, and bring thee backe againe. Gen. 46.

And to all the godly Christ speaketh, in the twenty eight of *Mathew*, Lo, I am with you to the end of the world: and yet here Christ sleepeth: that I say vnto you, I say vnto all, watch, and yet Christ sleepeth, and watcheth not. Mat. 28, 20. Mar. 13, 37

Ioseph was in prison, and there the Lord was with him, yet here Christ being with his Disciples in this great danger, sleepeth.

This sleeping of Christ must not be so construed, that he should not be carefull of his Apostles, it rather noteth, how we are tempted when Christ sleepeth.

We are not safe, longer than Christ awaketh ouer vs, when he stretcheth his hand

ouer vs, we are as well guarded as the Israelites were, when *Moses* helde vppe his hand.

Psal.4. Saint *Austen* writing vppon the fiftie sixe Psalme, sayth: *Tunc in te dormit Christus, cum oblitus fueris passionis Christi*: and then saith he, *Nauis tua turbatur*: when thou forgetteſt the passion of Christ, then Christ slepeth in thee, and then thy ship is troubled; thy hart is worthelie troubled, because *Excidit tibi in quem credideris*: thou forgetteſt him on whom thou shouldeſt beleeue.

Thy passions are great, when thou forgetteſt Christ his passion.

Excita Christũ, fidem recole: rayse vp Christ and all stormes shall vanish away.

To haue thy ship safe, and thy soule vntossed with the waues of sinne, haue faith, and be watchfull, take vnto thee the buckler of Faith, as *Paul* speaketh in the fift of the Ephesians.

1.Sam.11 As *Nahas* sayde to the men of *Iabes Gilead*, In this I will make a couenant with you, so that I shall plucke out all your right eies: so our spirituall *Nahas* the deuill, will make a couenant with vs, so that hee may take from vs our right eyes, and so cause Christ to sleepe.

Christ

Christ sleepeth, to make the Disciples knowe what little helpe was in themselues, that so they might the rather relie vppon Christ.

In the twentieth of Iudges wee reade, that the Israelites lost the fielde twoo dayes togither, although they fought in a good quarrell, and at the Lords commaundement: Fortie thousande were slaine by the Beniamites, but the third day the Israelites preuailed, and gaue their enemies an vtter ouerthrow.

So Christ may seeme for a time to sleepe, for the tryall of our faith and patience, but he will not suffer vs to perish.

Maister, saue vs, we perish:] The Apostles onelie aide, is to runne to Christ. *Anna* in her barrennesse ranne to God, and obtained *Samuel.* 1.Sam.11

Dauid in his perill ranne to God, and obtained deliuerance. I cried (saith he) with my whole heart, and the Lord heard mee. Psal.12.

Salomon hauing built that magnificent temple, ran to God, and praied God to heare whatsoeuer prayer should be offered in that Temple.

The same *Salomon* asked of God wisedom, and God gaue it him. And the Apo- 2.Chro.1. 12.

ſtles in this place flie to Chriſt, praying
Ioh. 14,14. him to awake and to helpe them, remembring that in Iohn, Aske and you ſhall receiue: In the ſecond of the Kings, and ſixt chapter, the ſeruant of *Elizeus* being in feare, ſeeing an hoſt compaſſing the cittie with horſes and chariots, cryed to his maiſter *Eliſha*, Alas maiſter, what ſhall we do?

And the Diſciples crie to Chriſt in like manner here, Alas maiſter what ſhall we do? ſaue vs, or we ſinke.

It was high time to awake him, when death was ſo neere them: the Diſciples crie out vnto Chriſt, ſaying: What meaneſt thou to ſlumber, ſince we are in daunger of drowning? as the ſhipmaiſter ſaid to *Ionas*, What meaneſt thou O ſleeper?

When the tempeſt ſhooke *Ionas* ſhip, it
Iona. 5. is ſaid the mariners were afraide, and cryed euery man vnto his God, they yet knew not the true God: but here the Apoſtles crie out for helpe to no other, but vnto Chriſt: the tempeſt terrefied them, as troubles fright
1. Sa. 3,5,6. the godly, and makes them runne to Chriſt, faſter then *Samuel* ran to *Ely*.

Troubles are like *Iohn Baptiſt*, ſending vs to Chriſt.

When affliction comes and preſſeth vs downe

downe or beateth vs, as Satan buffeted *Paul*, then we are careful to seek out Christ, as *Saul* sought out the seer, and as the Apostles in this place runne to Christ for succor. 1 Sam. 9, 18

Why are ye fearefull O ye of little faith?] That which Christ commaunded the Rom. chapter fifteene, support one another, is here practised by Christ himselfe: he supporteth his disciples and beareth with them, not shaking them off, but mildely reprehending them, why are yee fearefull, O yee of little faith? being Christs owne followers, and hauing Christ with them, yet they could not be confident, and therefore they are well reprooued for their weakenesse, O ye of little faith.

As wee are not to bee too confident and strong, like *Peter*, relying vppon his owne strength too much, when he saide he would neuer forsake Christ, and yet was the first that shrunke from him: so let not vs be too weake, nor too fearefull, like the Disciples here.

Feare is the mother of distrustfulnesse, as *Peter* distrusted himselfe, when he began to sinke: and as *Paul* & his companie were out of hope they should be saued in that dangerous voiage, when the ship that carried them

ſhiuered in peeces.

O yee of little faith:] Here is the cauſe added why they were ſo weake, becauſe they wanted faith.

If the diſciples had had but as much faith, as a graine of muſtard ſeede, they might be ſtrong enough to remoue mountaines: but they could not here remoue the ſtorme, their faith was ſo ſmall, no more than they coulde
Mat.17. heale the lunatick man in the ſeuenteenth of *Mathew*.

Though the diſciples walked dayly with Chriſt: and ſaw his miracles, and the workes he did, yet they could not draw faith from him, as the woman drew vertue from him, though ſhe touched but his hemme.

A little faith would haue qualified this
Mat.9. 20. great ſtorme, and haue pacified the waues, as a little oyle and a little meale could ſuffice the poore widow, and ſaue her from periſhing in the dearth.

Our ſinnes are in an Ephah, but our gra-
1.King. 17 ces are in a ſhekle: all our vertues are diminutiues, they are all little ones like little Zoar. A litle wealth and a little pleaſure ſeemes nothing, but a little faith is inough, though it be neuer ſo ſmall a mite.

Chriſt ſaith here, O ye of little faith: ſee our ſtature

ſtature in religion is but ſhort and little, and we grow little and low like *Zacheus*, that we cannot ſee Chriſt: but Chriſt wil haue vs to haue much faith, as hee biddes vs bring forth much fruit.

Two things in this place muſt be noted.
- Firſt howe the very faithful are nowe and then ſhaken in faith.
- Secondly, how the faithfull may be greatlie tempted:

and yet continne ſtill in the boſome of God.

Then he aroſe and rebuked the windes and waues, and there followed a great calme.] Here is Chriſts helping hand, in ſtaying the tempeſt. The diſciples were not ſo importunate for helpe, as Chriſt was readie to comfort them.

It is written, aske and ye ſhall haue, knock and it ſhall be opened vnto you; here is that ſcripture fulfilled, the Apoſtles crie vnto Chriſt for ſuccour, and ſuccor is giuen them. The great ſtorme, how violent and raging ſoeuer, is here in a moment qualified, when Chriſt ariſeth and rebuketh it.

All the ſtormes and troubles that happen to the godly, they are but an Interim, they are but of ſhort continuance, and then ſhall

Iob

Iob haue his children and goods againe: so Christ may sleepe, but his prouidence euer awaketh, and preserueth them that belong vnto him.

Foule wether lasteth but a while, and then followeth a great calme, like the noyse of harpers, after the sound of thunders. Reue.14,2.

Heauinesse may indure for a night, but ioy commeth in the morning, ioy is heere presented in a moment to the Apostles.

Euen now the skie was full of clouds, and now the skie is cleere, and the cloudes vanished, and the calme is greater then the storm.

We may be in danger and trouble, when Christ sleepeth, but when Christ awaketh, & seeth the waues sowsing ouer our heads, and the water flashing into the shippe, he ariseth and rebuketh the waues, as before he rebuked his Disciples, and so the calme foloweth.

The windes blustred, and the water violently swelled, as long as Christ slept, as if they had bin priuie to his sleeping, but assoone as Christ awaked, and considered of the tempest, the windes, and waues considered themselues, and became quiet.

Here is a full president of Gods mercy and of his power, he exerciseth both for the

good

good of his Disciples, his wil appeares in reprouing the waues, his power in suppressing the rage thereof.

This made *Tobit* say thou scourgest, and yet takest pittie: thou leadest to hel, and back again. Tobi. 13, 2.

And Gods owne testimony proues the same, I kill, and I giue life: I wound, and I make whole, and in the sixteenth chap. of Iohn, saith Christ, ye are in sorrow nowe, but your hearts shall reioyce, and your ioye shall no man take from you.

Let vs pray vnto God to increase our litle faith, and our shippe shal neuer miscarrie.

Thus you haue breefely seene the loue of the Apostles, in following Christ to the shippe: you haue also seene Satan tempting, the wether storming, the winds blowing, the Disciples trembling, and Christ sleeping, yet he being cried vnto, awaketh and ariseth, and appeaseth the rage of the sea, and so suffereth not his disciples to perish.

The Disciples loue towardes Christ, must arme vs with like affection, towardes him, and their want of faith must stirre vp our weakenes, and incredulity, and make vs flie to Christ, like the restlesse doue to the arke.

So

So we ſhall be ſure to be ſafe amidſt all ſtormes, like his diſciples when Chriſt rebuked the windes.

Vſe this Card, it will the better direct thee in thy compaſſe, as the Angell lead *Abrahams* ſeruant a ſtraight path by land, ſo this will leade thee a right courſe by ſea, and if any ſtorme beate againſt thy ſhip, thou ſhalt be ſure to come ſafe to ſhoare, when others for want of this guide, ſhal periſh by ſhipwracke,

Gen. 24. 40

Amen.

The Sinners Bath.

If we acknowledge our ſinnes, God is faithfull and iuſt, to forgiue vs our ſins: and to cleanſe vs from all vnrighteouſneſſe. Iohn. 1. 9.

THis is a leſſon for all, but Chriſt: al beſids him, prince, Prophet, and people: from the marchaunt to the porter, from him that ſittes on the throane, to him that grindes in the mill, all are weake, and feeble, and diſeaſed, and ſicke of one ſore: and therefore muſt all apply to themſelues one, and the ſame kind of cure.

None but Chriſt alone could ſay, which of you can rebuke me of ſinne?

Since all haue ſinned, al had neede to be cleanſed.

The

Luk. 3. 12, 14. The publicans and sinners, and souldiers come to *Iohn*, craving to be saued.

And here a greater then *Iohn* proclaimes, that all sinners, that will be set free from their sinne, shall be so soundly saued, and cleansed, in this so wholsome a Bath, that they shall neuer neede a second cure, no more than the lame cripple in the third of the Acts being once restored to his feete by *Peter*, did euer any more betake himself to his crutches.

Acts 3.

And this Bath, as it is most precious, for it cureth all diseases, euen the most putrified and exulcerat sores; so is it yet most highly to be reckoned, because God offers it freely to all commers of all sorts: like the poole *Bethesda*, that freely healed all that washed in it.

Ioh. 5. 24

Once God the father proclaimed to the thirstie: ho, euery one that thirsteth come to the waters, and ye that haue no siluer, come buy wine and milke without mony.

And here God the sonne proclaimeth, speaking to the sicke as he to the thirstie, come to be bathed, al yé that be leprous and sinfull, come clense your soules, and receiue soundnesse to your selues without money.

Esay 55, 11

Other baths doe but wash and cleanse the

bodies of men : but this is the soueraigne Bath of the soule, none but this can purifie the soule, and take away the maladies of it, by the secret vertues thereof.

The Disciples of Christ, though they had the gift of healing, and power giuen them to worke miracles, yet they could not cure all diseases: as they could not cast the diuell out of the lunaticke man, in the seuenteenth of *Mathew*, Christ alone did that: so in this place, though God hath giuen power, and skill to men, to heale diseases, God alone will haue the prerogatiue in curing the diseases of the soule, none may do that but he.

Howsoeuer the Pope will seeme by his counterfaite philicke to purge mens soules, and to cleanse their sins by his buls, pardons, and indulgences, and such trumpery: yet we know that his philicke, hath deceiued all his patients, and hath wrought no more cure on the soules of men, then *Elisha* his staffe, did recouer the *Sunamites* child, when *Gehezie* laid it vpon the face thereof. 2. kin: 4, 31.

The Popes pacients are sicke still, and still dead in their sinnes for all the Popes drugge: as the *Sunamites* child was dead still, till *Elisha* came.

Not to amplifie a large discourse in the commendation of this Bath, as *Phillip* saide to *Nathanael*, when he was desirous to see Christ, come and see : so saye I vnto you come and see, come and prooue this Bath.

I know, that if you wash in it, you must needs find the vertue of it : as *Naaman* found the vertue of *Iordan* to heale that which all the riuers of *Damascus* could not cure.

When you shal haue practised it, I know you will say, as the Queene of *Shebah* said to *Solomon*, I heard before of thy wisedome, but the one halfe hath not bin told me : so I haue heard the praises and the vertues of this Bath before now, and loe, the one halfe hath not bin told me.

If we confesse our sinnes, God is faithfull to forgiue.

Confession of sinne must goe before, and then forgiuenes of sins wil follow after.

The text admits this short diuision.

The sinners salue, and the vertuous operation of it : the salue if we confesse the effect, or operation, God is faithfull to forgiue.

As Christ told *Martha*, one thing is necessary : so here he telleth vs, one thing is necessary

ce Tary that ſinnes may be forgiuen.

We muſt note that there is a three-fold confeſſion : Firſt, there is a confeſſion of faith, which is the act of religion. Secondly, there is a confeſſion of praiſe, an act of gratitude. Thirdly, there is a confeſſion of ſin, as here, an act of contrition.

Confeſſion of faith made by *Peter* when he ſaid, thou art Chriſt.

The anſwere was, fleſh and bloud haue not reuealed theſe things vnto thee.

Confeſſion of praiſe is made by *Dauid*, in the 105. Pſalme: praiſe the Lord becauſe he is good.

Of confeſſion of ſinnes, we haue many preſidents in ſcripture, *Moſes* confeſſed the ſinnes of Iſrael. This people hath committed a great ſinne. Exod. 32.

Dauid confeſſed his adultery.

They that came to Chriſt, confeſſed their ſinnes.

Moſt notable is the confeſſion of the prodigall ſonne, out of which we may learne the manner of true confeſſion : firſt he did meditate with himſelfe, how he ſhould confeſſe his ſinnes vnto his father, in that he ſaid : thus will I ſay.

Secondly, he cried out, I haue ſinned : he

doth not excuse himselfe, nor hide his sinne, like *Adam*

Against heauen: because he esteemed earthly things, more than heauenly things, and against thee: he looketh into the waight and greatnesse of his sinne, in offending so good a father, who had giuen him so liberall a portion. Gene. 3.

I am no more worthy: he was ashamed of himselfe, as *Adam* was ashamed of his nakednesse, arguing a sting of remorse.

And this confession was well accepted of the prodigall sonnes father: and our confession will be accepted of our father, euen of God, so oft as we confesse as hee did.

It must not passe without his note. In that this confessor saith, he would rise, and go to his father, that is, he that will confesse aright, must rise from sinne, as *Samuel* rose from sleeping, and as *Mathew* rose from the custome-seate, when Christ called him.

He that hideth his sins, shall not be directed, but he that confesseth, and forsaketh them, shall haue mercy. Prou. 28.

God required confession of *Adam* and of *Cain*, to shew the necessitie of it.

It is recorded of them, who were baptized

zed of *Iohn*, that they confeſſed firſt their ſinnes, and in the nineteenth of the Acts, they that beleeued, came and confeſſed. Acte. 19.

Both we and our aduerſaries do hold confeſſion to be lawfull, but we differ from them.

Firſt, bicauſe we ſay, it muſt be made only to God, they ſay, it muſt be made alſo to man, and ſo they haue grounded their auricular confeſſion.

Secondly, when we graunt, that vpon ſpecial occaſion, as for the glory of God, and the ſatisfacton of his church, it may be lawfully made to man, yet they appoint it to be ſo neceſſary, that without it, is no repentance, no ſaluation; and that neceſſitie we denie.

This auricular confeſſion came in about *Theodoſius* his time, and was not from Chriſt his time in the church; the hiſtory is to be read in *Zozomenus* 7. Booke Chap. 17. In which hiſtory we may reade, how this confeſſion was abuſed, and how *Nectarius* in *Conſtantinople* cauſed it to be altered.

If we confeſſe, &c.] God doth not promiſe confeſſion: but vpon condition that we firſt confeſſe, we may not looke for pardon, vnleſſe we make confeſſion.

There is a prouerbe commonly vsed, confesse and be hanged; and this is true with men, for the malefactor his owne mouth condemnes him, and the law proceedes to execute him; but with God it is otherwise, quite contrary: confesse, or not be saued

I will shut vp this first part of my diuision, concerning the value of confession, with that president of confession made by *Iob* in the 21. of his booke, amongst other things, that testified his innocency of life, he citeth this: if I haue hid my sinne as *Adam*, concealing mine iniquity in my bosome.

Our sinnes.] Sinne is a spirituall leprozie, for in the thirteenth of *Leuticus* it written, the leprous ought to be seuered from the rest of the people and should accuse himself and say, he was polluted: so the sinfull should be seuered from the Saints of God, and should condemne himselfe.

Sinne is tirannicall, and brings the soule of
Rom 6.16. man into bondage, and slauery: and therefore sinners are called, *serui peccati*, the slaues of sinne.

Sinne is called captiuitie, and it takes away the soules freedome: and so sinners are called
Rom.7,23. *Captiui*, captiues.

It is compared to a serpent, becaus: the in-

infection of it ſecretly creepes into the heart of man: and therefore it is ſayd, flie from ſinne as from a ſerpent. *Eccle.* 21.

Eccl.21.

Since all theſe and infinite more inconueniences do iſſue from ſinne, let vs ſeeke and ſue to Chriſt to be cleanſed, as *Naaman* ſought to *Eliſha* to be healed of his leprozie.

Neither *Abanah*, nor *Pharpar*, nor all the riuers of *Damaſcus* could waſh away *Naamans* leprozie, ſaue the water of Iordane only; nor can any water waſh away the leprozie of ſinne, but the water of contrition, running and ſtreaming forth of the fountaine of repentance.

2.Kin.5.12.

Waſh, and be cleanſed, was all the phiſicke, that *Eliſha* gaue to *Naaman*: and all the cure that Chriſt vſeth in healing and cleanſing ſinners, is but this: confeſſe thy ſins, and be pardoned.

2.Kin.5.10.

If we confeſſe our ſinnes, God is faithfull to forgiue vs.

The firſt reaſon, driuing vs to confeſſe our ſinnes, is deriued from Gods faithfulneſſe.

As if he ſhould ſay: hide not thy ſinnes, for God knoweth them already: and he is faithfull to puniſh thee, if thou conceale them: *Homo videt, quæ patent, Deus vero intue-*

tur con:n an seeth only the things that are o-pen and manifest, but God seeth the heart. 2. King. 16. And againe, I the Lorde se[illegible]ching the reines. ere. 27. And againe, all things are open to mine eies. Heb. 4.

God hath spoken this, and therfore confesse your sinnes, for he is faithfull and iust, and this faithfulnes of God made *Dauid* to register and booke vp his sinnes, acknowledge my sins saith he, and my faults are euer before me.

The same *Dauid* being reproued by *Nathan*, for murthering *Vriah* to possesse his wife, cried out, I haue sinned, 2. Samuel 12. There we find *Dauid* confessing his sinne, and in the next verse following, we find the Prophet *Nathan* absoluing him: God hath done away thy sinne, thou shalt not die.

God is faithfull and will stand to his promise, in saluing our sinnes, if we repent.

God charged *Moses*, not to presse to the bush, til he had put off his shoes, so we may not presume to come to God, till we haue separated from vs our sinnes: as Christ bad the yong man in the Gospel, put away his goods, if he would follow him.

Mary Magdalen sought Christ weeping in the Pharises house, and Christ did ap-

peare

peare vnto her: as he appeared vnto her, so he will appeare vnto thee, when thou confesseſt thy ſinnes, and art ſorrowfull for them.

God is faithfull: faithfull in his word, his words are faithfull and true: faithfull in his promiſes, all the promiſes of God are in him, vea, and Amen. Speake the word only, ſaid the Centurion, and thy ſeruant ſhall bee whole. Hebru. 10.

Faithfull in his mercies, for they neuer faile, but are renewed euerie morning.

Faithfull in his iudgements, they are termed righteous and true in the nineteenth of the Reuelation: faithfull in all his waies, ſo prooued by that ſong of heauenly Angels, in the fifteenth of the Reuelation. Iuſt and true are thy waies, king of Saints.

And the Prophet *Dauid* ioynes with thē in like conſent: the word of the Lord is righteous, and all his workes are faithfull. Pſalme. 33

And vnto this faithfulnes is another property annexed, viz. Gods Iuſtice.

Heere is the ſecond reaſon to induce vs to acknowledge our ſinnes, for God is iuſt.

He is iuſt in his anger, and in his bountifulneſſe: who ſhall ſtand, ſaith *Nahum*, before the face of his wrathfull indignation?

and

and his anger is poured out like fire; Pſ.85. And againe, it is an horrible thing to fal into the hands of the liuing God. Heb. 12. Hee is iuſt to giue euery man according to his worke, Reue. 21. therefore confeſſe, for hee is iuſt. Hee hath promiſed free pardon, if thou performe this confeſſion: and of this pardon thou maiſt aſſure thy ſelfe, becauſe God is iuſt, and cannot breake with thee.

To cleere this with many wordes, were to poynt at the ſhining ſunne, and to light a candle at noone daie: therefore I will deſcend to that which followeth.

That he may forgiue vs:] Though God be of power infinite, yet wil he not ſaue mã without faith, forgiue ſinnes without repentance, and a principall branch of this repentance; is the confeſſing of ſinne. If thou treadeſt the path of repentance thus far foorth, viz. to confeſſe thy ſins, and to bee aſhamed of them, and to be ſorie for them, yet if thou haue not faith, if thou beleeue not that God is faithful and iuſt to forgiue, thou commeſt ſhort of true repentance.

Mat. 27. 3. 4. For Iudas proceeded ſo farre as well as thou, yet he was damned, becauſe hee diſtruſted God: he could not perſwade himſelfe that GOD would forgiue him, and ſo he

he loſt that which the theefe found.

Note therefore that three things are neceſſarie, that ſinnes may be forgiuen.

Firſt, *Infuſio gratiæ*, the pouring of grace, or working of Gods grace in vs, as it wrought in *Peter* when he went to weepe.

Secondlie, the remorſe of the ſoule, who fearing the danger of ſin, flies to god by repentance, like the publicanes & ſouldiours in the 3. of Luke: to this belongs confeſſiō.

Thirdly, a change of mind, and caſting off old affections, by putting a new heart, like *Saul*, when a kingly ſpirit was giuē him.

The calling of ſinners to repentance, is liuely deſcribed by the calling of S. *Mathew*, in whoſe calling we are to note foure things.

Firſt, he was ſitting, noting the careleſſe ſecuritie of ſinners.

Secondly, the place where he was, viz. the ſeate of cuſtome, noting how this worldlie Mammon doth draw men from God.

Thirdly, hee roſe vppe, ſhewing, when grace is poured into vs, then we riſe frō ſin. It is not inough for vs to heare Chriſt cal, but we muſt riſe vp like *Samuel*, and S. *Mathew*, leauing our former ſtate & occupatiō.

Fourthly, hee followed Chriſt: wee muſt not leaue ſinnes only before committed, but

wee

we muſt indeuour to leade a godly life euer afterwardes, framing our ſelues to the example of Chriſt.

To furniſh you yet with a coate of ſurer proofe then *Saules* armour, euerie ſoule that meanes to poſſeſſe heauenly riches, muſt be qualified with theſe properties.

He muſt firſt haue *voluntatis mutationem*, a change of will.

2 *Ad deum conuerſionem*, a turning vnto God.

3 *Peccati deteſtationem*, a deteſtation of ſinne.

4 *Ad meliorem vitam intentionem*, an intention and earneſt reſolution to liue better afterwardes.

To forgiue vs our ſinnes:] the certaintie of this remiſſion, is aſſured vs by many preſidents in ſcripture. *Dauid* ſinned, but vppon his confeſſion, God being faithfull and iuſt, forgaue him.

Ahab confeſſed his ſinne, and hum-
1 King. 21, 29 bled himſelfe before God, and he ſawe not the euil that was threatned in his daies. And ſo did the Niniuites, and were not deſtroied, though the hande of the Lord were alreadie ſtretched out within fortie daies to conſume
Luk. 15, 22. them. The prodigall ſonne was receiued with

with great welcomes, vpon his confession.

Notwithstanding the inuincible truth of this doctrine, yet Satan, whose pollicie is euer to hinder mans saluation, thought to draw men from the vnderstanding hereof, and shuffled into mens heads diuers errors about remission of sinne.

First, that not God alone, but man also may forgiue sins: whence the selling of pardons, proceeded.

Secondly, that venial sin may be forgiuen, with the infusion of diuine, and heauenly grace.

Thirdly that there is no remission, where there is not open confession to the priest.

Fourthly, that remission of sinnes may be after this life, which opinion is defended by, *magister sententiarum*: and this is the roote of Purgatorie.

The Pellagians affirmed, that when sinne is forgiuen, the punishment is also forgiuen, and therefore they say, the death of the bodie, is not the reward of originall sinne.

And so they say *Adam* had died a bodily death, whether he had sinned or not, but we know it to be otherwise.

And these are the Locusts, that creepe forth of the bottomlesse pit. Reuel. 9.

The

The Pelagians in maintaining this error croſſe theſe ſcriptures.

In ſudore vultus: in the ſweate of thy face, ſhalt thou eate thy bread: God forgaue the ſinne, but the puniſhment ſtill remaines.

Gen. 3. God pronounced againſt *Eue*, in ſorrow ſhalt thou bring foorth, God pardoned the ſinne, but the puniſhment yet remaineth.

Dauid by confeſſion of his ſin got pardon, yet the Prophet told him, he ſhould be humbled by his ſonne.

But let theſe errors paſſe, and leaue we them to him that deuiſed them; which is the diuell, who hath bin a lier from the beginning: trueth will triumph ouer falſhoode, and the arke wil ſtand when Dagon falles.

One droppe remaineth behind vndiſtilled, the pure Quinteſſence whereof being in due mixture added to this cleare fountaine of chriſtalline water, wil grace the ſame with a matchleſſe perfection.

When this is ſupplied, nothing will be wanting, as nothing was lacking to the fiue Mat. 25, 4. wiſe virgins, when their lampes were burning.

And to cleanſe vs from all vnrighteouſneſſe.] God will not only remit ſinne, but he

he will take it cleane away: as *Moſes* ſaid he woulde not leaue an hoofe behinde, ſo God in purging wil not leaue a ſpot behind, but we ſhal be throughly cleanſed and made white, like Aboſolom, who from the ſole of his foote, to the top of his head had no blemiſh in him. Exo. 10.26 2.Sam. 14. 25.

How filthie and polluted ſoeuer we were before, yet nowe wee ſhall be cleane and white, whiter than *Naaman* after ſo many waſhings.

In the one and twentieth of the Reuelation it is written, that the city of god is founded vpon precious ſtones: and in the ende of the Chapter it is ſaid, there ſhall no vncleane thing enter into it, ſhewing that the ſoule of man muſt be cleane.

The Lord by Eſay ſayth: I wil blot out all thine iniquities.

And if the wicked man wil turne from his wickednes, I will remẽber his ſins no more.

In the ſixt of the Reuelation mention is made of thoſe that were vnder the Altar, the Altar is ſayde to bee Chriſt, and the ſaintes vnder the Altar are ſayd to haue long robes, ſhewing that nothing muſt be ſeene in the Saintes of God, which is ſtained or polluted, they muſt be all couered.

Their

Their robes are said to be white, shewing that the soules which rest in Christ, must be clothed with innocency, after the perfection of Christ.

A roab was giuen to euery oue of them, shewing that one was not couered with the robe of another: one soule might not be clothed with the perfection of another, for the iust shall liue by his owne faith.

In the seuenth chapter the fourtenth verse it is said, they had washed their robes, and made them white, shewing there is no clensing of sin, but by his bloud that died for sin.

Being now made cleane and white, let vs not pullute our selues againe, let vs not anemore runne to the vomit of sinne, for then we greeue the spirit of God, and our ende is worse then our beginning.

Cant. 5, 3. Let vs rather learne the song of Christes Spouse in the Canticles, I haue washed my feete, how shall I defile them againe: I haue putte off my coate, how shall I put it on?

And thus haue you seen the sinner wounded and salued sicke to death and yet recouered to life again, like the Sunamites child: Be not like those 9. Leapers, who being clēsed, forgot him that cured them, & are noted to all posteritie of monstrous ingratitude.

Little

Little will he yeeld, which will not yeeld thankes, which makes thee nothing the poorer; nor him the richer that receiueth them. Iohn 8.11.

As Christ sayde to the woman taken in adulterie, Goe away and sinne no more, lest a worse thing happen vnto thee: so I saye that you are washed nowe, and purged and clensed from all your sinnes, goe and defile your selues no more, lest some euill ouertake you: and then no more sacrifice for sinnes shal preuaile: as Christ said, Remember *Lots* wife, so I say, remember *Esau*, who could not gaine the blessing, though he sought it with teares. Heb.10.26 Luk.17,32. Gene. 27.

All will be learned, if you thinke on this lesson that wee haue taught, or rather which God hath deliuered vnto you.

If wee confesse our sinnes, God is faithfull and iust, to forgiue our sinnes, and to clense vs from all vnrighteousnesse.

The God of peace make vs perfect in al good workes, to do his will, working in vs that which is pleasant in his sight, through Iesus Christ, to whome be praise for euer

Amen.

The forming of Eue.

¶ *Allso the Lorde saide, it is not good that man shoulde bee alone, I will make him an help meete for man. Therefore the Lord caused an heauie sleepe to fall vpon the man, and he slept: and hee tooke one of the ribbes, and closed vp the flesh instеede thereof, and that ribbe which he had taken, made he a woman. Gen.* 18.21,22.

THe philosophers being but profane men such as neuer acquainted themselues with Diuinitie, the true sauing knowledge; yet could say, beeing guided by a naturall instinct of reason only, that contemplation is the chiefest felicitie, or the onely good thing, whereunto all men of all sort, should sacrifice their well bestowed labors.

This Idea was a continuall insight or serious consideration, both of God and of his creatures. And this in them was but a voyce of humanitie: but certainely it conuaies vnto vs Christians mysticall matter of deepest diuinitie: for it is the very loadestarre, that by a speedie and easie course, guides vs along to the hauen of true felicitie, like those Angels that led foorth Lot to the place of refuge, when others disdaining so good a guide, perished worthily in the flames of *Sodom*.

This consideration wee find to be first planted in God himselfe, and secondarily from him deriued vnto men. It mooued God when hee did contemplate his owne glorie, for the further promoting thereof, to create the world, the heauens, and the earth, and the creatures therein, all to set foorth his glorie, according to that in the nineteenth Psalme: The heauens declare the glorie of God, and the firmament sheweth his handy workes, &c.

Diuine speculation performed this, and the same in another sort, but far inferior to this, must prouoke vs carefully to meditate and consider of the Lords goodnes in creating vs and gouerning vs, which are so wonderfully

derfully made: happie are we, and then doe we ſhew forth the ſhining maieſtie of God in vs, yea, & then are we come to the full period of this *Summum bonum*, this ſo great felicitie, when we meditate how to glorifie God for his goodneſſe.

And this holy leſſon being indeede the *Alpha* and *Omega* of all perfection, we can neuer haue learned, till we can ſay as *Dauid* ſayth: I ſtudie alwaies vppon thy lawes, yea, and I make it my continual exerciſe: ſo holy a ſong could this ſweete ſinger ſounde forth, would all Chriſtians could ſing the like ſong with the like ſpirit.

To preſſe a little neerer to the matter in hand, as the creating of the world, and after that, the creating of man doth ſhew the gracious care and prouidence of God ouer vs: ſo in this place we find a freſh preſident of the Lordes like goodnes towards vs, noted in the words of my text. Alſo the Lord ſaid, it is not good that man ſhould be himſelfe alone, I will make him a helpe.

The words do offer theſe three things to our conſideration.

Firſt the conſultation, or conference had betweene God and his wiſedome, for the creating of the woman.

Secondly, the effect of his conference, in the 21. verſe.

Thirdly, the maner of the womans creation, in theſe wordes: God cauſed an heauie ſleepe to fal vpon the man.

In this conſultation or conference, the loue of God, and his prouident care vnder mankind, is moſt liuely diſcouered. After he had made man the worlds wonder, and the moſt excellent of all his creatures, beeing but a little inferior to the Angels, and had made him Lord ouer the earth, & all things in it contained, to gouerne the ſame by the diuine wiſedome, wherwith God had indued him, hauing alſo placed him in Eden, that ſo glorious a ſeat, and ſo full of maieſtie, ſo plentifully ſtored with infinite varieties of rauiſhing pleaſures.

For out of it made the Lord to growe euery tree pleaſant to the ſight, and good for meate, the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and euill: all this felicitie notwithſtanding, that *Adam* now poſſeſſed, and more might not ſeeme to be required for the beetering of his eſtate: for what can a man haue more, then the whole world to command, as *Adam* had, & after him *Noah?* yet the Lord abounding

ding in mercy, as he is all compounded of goodnes and mercy, saw some thing wanting.

Adam had not yet a companion, that might pertake with him in this his felicitie: al his ioy and pleasure and solace seemed nothing, in regard of this one defect, he had none like himselfe, that might conuerse with him, or to whome hee might communicate these his ioyes.

No man knew *Adams* state but himself, which made the sunshine of his glorie, in some sort eclipsed, yea, the vnreasonable creatures, the beastes of the fields, the fishes in the waters, and the foules in the aire, seemed to be in better case then *Adam*, for that they were not solitarie, euerie one being yoked with his like, beastes, foules, and fishes were multiplied in their kinde, but for *Adam* found he not an help meete for him.

The wisedome and learning of a man, which are the diuinest parts in man, al these are nothing worth, if they be not communicated to others, what good issues from them if a man keepe them to himselfe: if one be wise to himselfe, learned to himselfe, what profiteth it?

No profit is in these, more than in the ha-

uing of them: for they lie dead within vs, not being drawne forth to the benefit of others, like fire that is hid in a flint-ſtone without heate, or perfume in a pomander without ſmell, except the one be ſtricken, and the other be pounded.

Man was borne for man, one man to help and ſupport another; and therefore moſt diuinely ſpake *Tullie* in this, though profanely in other matters: *Non nobis ſolum nati ſumus: ſed partem patria vendicat, partem parentes, partem amici*: God hath not giuen vs life, to the end we ſhould liue only to our ſelues, and be nothing helpefull to others: but our country doth challenge a part of vs, and our friends a part of vs, and our parents a part; and the leaſt part is our owne. And therefore moſt wiſe is this conſultation or conference of God in this place.

It is not good that man ſhould be alone.] God in regard of his præſcience or fore-knowledge, knew it was not expedient: and we ſince by experience do find it to be ſo, that it is not good for man to be alone.

It is not good.] As if we ſhould ſay: man is not

not yet ſo wel as I wold haue him; I muſt yet performe ſomewhat more, for the bettering of his eſtate, as Chriſt tolde the young rich man, one thing was lacking: ſo here God tels *Adam*, one thing was lacking: *Adam* wanted a help-fellow.

This huge frame of the world, whereof vnder me, he is the alone ſupreme Commander, would better content *Adam*, and the fruition of it would be reputed more delightfull, and gladſome vnto him; if he might find a mate or companion to participate with him, in this his Angel-like life and incomparable happineſſe.

Adam was yet alone in Paradiſe, and therfore the world and the creatures therein, the ayre, with the foules, the earth with the beaſts, trees, and hearbs; the ſea, and al waters, with the fiſh and whatſoeuer liueth therein, being all good: for the good God made all things good; and himſelfe hauing finiſhed the creation, ſurueyed all that he had made; and loe, it was exceeding good.

Yet all theſe ſeemed not ſo good in a ſort to *Adam*, being alone; for their goodnes became as it were clowded, and couered as with a veile, bicauſe the pleaſure and felicity of them deſcended only to one, euē *Adam*.

But

But since the word of God apeared in multiplying mākind, this goodnes of Gods creatures extended it self to a more general or vniuersall cōmunitie; so as euery man without exception; God that gaue them make vs thankful for them, from the marchant, to the porter; high and low of what degree soeuer, rich and poore, of what ability soeuer, the weake, and potent, of what power soeuer may taste the sweetnesse of them: all may stretch forth their hands to apprehend what soeuer goodnesse is lapt vp in them, as freely as *Adam* did, when scope was giuen him, to eate of euery tree in the garden, saue the forbidden tree.

It is not good that man should be alone.] See the loue of God and his care ouer man, which no tongue, nor pen can amplifie.

But euen now as it were, God was carefully imployed, (I speake after the manner of men;) in that supernaturall worke of the frame of the world, and that for *Adam*: loe, that being finished, he deuiseth yet againe to augment *Adams* felicitie, in furnishing him with fresh matter of comfort: a greater comfort than the creation of the world: I wil saith the Lord, make a companion for *Adam. For*

it

it is not good that man should be alone.

In beholding this great blessing, that God was ordaining for *Adam*: for in it was the greater blessing shadowed, and of greatest comfort, euen the continent of all blessings, Christ the Messiah, the promised seed of the woman that breaks the serpents head.

In taking a cleere view of this inestimable benefit, a sight more glorious than *Moses* saw, when he stood on mount *Nebo*, euery mā hath cause to cry out with *Dauid*. O God what is man thou art so mindfull of him? but looking vpon our selues, and sounding our consciences fraught with ingratitude, we haue cause to cry out: O man what is God thou art so vnmindfull of him?

O *Adam*, how was it possible thou shouldest forget him so soone, that was so carefull of thy wel-fare, in powring vppon thee such an heap of vnspeakeable felicities? How couldst thou by transgression hazard the incurrence of his implacable displeasure, as after this thou didst, since he so bountifully brake vp all the treasures and riches of his goodnesse.

What blessing withheld he from thee, with the absolute indowment whereof he did not in a more than fatherlike affection inuest thee?

He

He made this world for thee, this world which before was without forme, voide, and wrapped vp in obſcurity, and darkneſſe, till God had ſaid, whoſe word was a worke, let there be a light.

He made the firmament that aſurde skie, the beholding of whoſe chriſtaline clearnes, may wel procure amazednes, and aſtoniſhment from a diligent ſpeculator, it dooth ſographically ſet forth the ſhining maieſtie of him that created it.

And in this firmament hath he placed two great lights, to diſtinguiſh times, and ſeaſons, daies, and yeares: and yet he made the ſame more reſplendent, & glorious, by beutifying it with ſtarres; and all this the firmament, the greater lights, and leſſer lights, the ſunne, moone, and ſtarres, and all for thee.

He made the earth alſo for thee, that it ſhould bring forth cattell, and euery thing that hath life, according to his kind, euery greene tree, and hearbe for the ſeruice of man.

The heauens and the earth, withal the hoſt of them being finiſhed: laſt of all, as the perfection of all, did he fourme thee, O *Adam*, out of the earth euen redde earth, and gaue thee a name anſwerable to the matter, where-

of

of thou waſt made.

And for that all this was too litle for thee, the Lord committed the whole world to thy gouernment, that thou mightſt rule ouer the fiſhes of the ſea, and ouer the foules of the heauen, and ouer the beaſts, and ouer all the earth, and ouer euery thing that creepeth, and moueth vpon the earth.

And becauſe thou wantedſt a pincely throane, and Regall ſeate of Maieſtie, whereon thou mightſt ſitte triumphing as chiefe regent of the world, and to the which all creatures might haue recourſe to do thee homage.

God gaue a throne vnto thee, more glorious than that of *Solomons*, though it were of Iuory, and couered with the beſt gold, euen the garden of *Eden*, a place of repoſe ſo magnificent, and of ſuch matchleſſe excellency, as no pallace of any potentate, King, or keyſar in the world may be compared vnto it; being a place that ſhined with ſupereminent beauty, and was ſtored with ſuch infinite varieties of inexpected pleaſure; the trees yeelding al kind of deſired fruits, and the fruites, as they were different in kind. ſo they preſented diuerſity of taſtes, al peaſant & toothſome to the receiuer.

This

This garden was watred by a riuer, cleare as any chriſtall, the reſemblance of that riuer of the water of life, deſcribed by *S. Iohn* in the 22. of his Reuelation.

In a word, this goodly *Eden*, this glorious manſion of *Adams* regiment, ſeemed no other than a moſt liuely repreſentation of the very citty of God, filled wth the glory and maieſtie of the creator.

Ah *Adam*, what meaneſt thou to disfranchize thy ſelfe of ſo great a libertie, and to loſe the rich prerogatiues of ſo ample a monarchie, in ſtretching forth thy hand to the forbidden tree?

Could no apple but the forbidden fruit qualifie thine vnbridled appetite, the taſting whereof included thine excluſion and debarment for euer from Paradiſe, yea, death it ſelfe alſo to thee and thy poſteritie.

Looke backe if thou wilt, for the ſhaking blade in the handes of the fiery Cherubim, hath cutte off the hope of returning thither any more. Look backe I ſay, to that place of bliſſe, which by tranſgreſſion thou haſt loſt, and reeount at once, if for greefe thou canſt, all thy wofull infelicities.

Thou hadſt the beaſtes, foules, and fiſhes at thy command to call vppon, the earth vnder

der thee to treade vppon, the fruites of the trees beſide thee to feede vpon, yea, gold and pearle euery where about thee to trample on; and what could thine eies luſt after, or thy heart wiſh for more then this?

Notwithſtanding all this that hath beene ſpoken, euerie part and tittle whereof, dooth abundantly ſhew forth the loue of God towards *Adam*.

Loe yet for all this, God, whoſe mercie is beyond meaſure, and whoſe goodnes is infinite, exhibiteth to *Adam* further teſtimonies of his loue, in drawing from his owne ſide a companion, when before hee was ſolitarie, for hee ſawe it was not good that hee ſhould be alone.

Adam little thought that the Lord was ordaining for him ſo acceptable a ſupplie, he knew not his owne want.

Vntill God graced him with this newe bleſſing, he conceiued himſelfe ſufficientlie furniſhed, like the rich yong man in the goſpel, who ſuppoſed he wanted nothing that might furniſh him to the kingdom of God, till God made him vnderſtande, that one principall thing was lacking, which was, that hee muſt ſell all hee had, and giue it to the poore.

Adam

Adam ſo long as hee was alone without the woman, ſeemed but as a maimed man, that wanted his principall limbe.

Act. 26,28. As *Agrippa* ſpeaking of himſelfe, ſaide: thou perſwadeſt me almoſt to be a Chriſtian; ſo may I ſay of *Adam*, that hee was almoſt a man, being yet alone, but when the woman was formed out of his rib, then hee became an abſolute and perfect man. And this much bee ſpoken of this firſt poynt of Gods conſultation or conference: nowe of his reſolution noted in theſe following wordes: *I will make him an helpe meete for him.*

God hauing taken counſel with his wiſedome, at length determineth for *Adams* good, an helpe meete from him: I ſhall not neede to vſe many woords, for the cleering of this note, for it containeth onely the execution of that which in the former woordes he interpleaded, and for the vſe of the doctrine, it is little differing from that which hath alreadie beene ſpoken, only it ſheweth the continuance of Gods mercie, and loue towards *Adam*, in performing ſo ſpeedilie what he before conſulted vppon. It is not good (ſaith the Lord) in the former parte of the verſe, that man ſhould be alone, and in the

mory the curse contracted to himselfe, and vs, by eating the forbidden apple: and withall, we should aduise our selues of the penaltie that must be inflicted vs, when we offend the same God, in breaking the commandements, which now are giuen vs.

Let no man charge the Lord with seuerity in this case, for it was not so much the eating of an apple, that God respected, when he plagued Adam, as the breach of his commandement.

Adam testified the small loue, and lesse reuerence that he bare, both to God, himself, and his commandements, when he would not sticke to incurre his euerlasting displeasure, only for qualifying his lust, in eating of an apple.

Whether it be a great matter or a small, that the Lord shall command, hee wil looke bee kept: if thou offend in the smaller, the more beast thou, to prouoke God in so small a thing.

God lookes not vpon the matter, but vpon our disobedience, which God reckoneth as the sinne of rebellion.

Vzzah did but touch the arke, being ready to fal, and he was striken with death in the place. 1. Chro. 13

2.Sa.24.15 *Dauid* his numbering the people cauſed 70. thouſand to die of the peſtilence.

1.King. 13. The man of God in the 13, of the firſt of Kings, for turning in to the old Prophet, was ſlaine by a lion.

Moſes was bid to ſpeake to the rocke, and it ſhould guſh foorth water, but he proNu.20. 11. ceeded beyond his commiſſion, and ſtrooke the rocke twiſe, and for that cauſe, he neuer entred the land of promiſe.

See how the Lord ſpareth not to puniſh, as well his owne children as the reprobate, and wicked, when they offend him, that all men may take heede, how they prouoke the Lord of hoſtes, or how they ſtirre vppe the mighty lion of the tribe of *Iudah*, which deuoureth the wicked like bread, and the vngodly like ſtubble.

Therefore let vs follow the ſage and wiſe counſell of the propheticall King, and kingly Prophet *Dauid*: kiſſe the ſonne leſt he be angry, and ſo ye periſh in his wrath, like Chorah.

A queſtion may here be moued, why God ſhould lay this heauy taske vppon vs, why he ſhuld charge vs with ten, and *Adam* but with one?

Where-

Whereas we are farre more insufficient to performe the same than Adam was: for God armed him with power and ability to performe the same commandement, which we haue not.

The answere must be this: as Adam had ability, so we are not altogether disabled, for god hath giuen vs a gracious supplie, in that wecome short: bicause Christ that imaculate iust one, whom the father hath sent vnto vs, he hath died for vs, he hath also satisfied for vs, and whatsoeuer the iustice of God required of vs, that hath he abundantly performed euen the whole law, for in him dwelleth all fulnesse, and of his fulnesse haue we al receiued: The Lord hath charged vs with this hard taske, to the end, that looking into our owne imbecility and weakenesse, we might haue recourse vnto Christ, flying to him for succor, as the Iraelites fled to the brazen serpent, when they were stinged with scorpions. Col. 1.19. Num. 21.9

Blessed are they that doe the Commaundements.] To the end, no man should doubt of the certainty of this blessing, it is often repeated in sundry places of scripture.

Deuter. 28. If thou ſhalt obſerue all my commandements, and obay diligently the voice of the Lord, then the Lord will exalt thee aboue al nations of the earth: bleſſed ſhalt thou be in the citty, and bleſſed in the field, bleſſed in the fruit of thy body, and in the increaſe of thy kine, and in the flockes of thy ſheepe: bleſſed when thou commeſt in, and when thou goeſt out.

And in the eleuenth of Deuteronomie: If you hearken to my Commaundements, I will giue you raine to your land, earely and late, in due ſeaſon, that thou mayeſt gather in thy corne, and thy wine, and thine oyle.

I will giue graſſe alſo for thy cattell, that they may eate and be filled.

Conſider this aright, and let it ſincke into your hearts, as it ſoundes into your eares, if you haue not yet taſted, nor had your ſhare in the aforeſaide bleſſings; If God hath at any time ſtricken your fieldes, that they haue yeelded no increaſe: or if he hath ſent the caterpiller to deuoure your fruites, if hee hath layd a curſe vpon the ground, that no graſſe might be found for your cattell; know that it is for the breach of his commaundements, as appeareth in the ſixth chapter of the Prophet Michah.

For

For as they are bleſſed that do the Commaundements, ſo are they curſed that doe them not, as you may reade at large in the 28. of Deuteronomy.

In the tenth chapter of Marke, the man that would needes know, what he muſt doe to inherite eternall life, had this anſwer giuen him by our Sauiour, Keepe the commandements.

And in the 119. Pſalme ſaieth the Prophet Dauid, Bleſſed are they that keepe the teſtimonies, for ſure there is no iniquitie in their hands.

A ſpeciall bleſſing is proclaimed by the Lord himſelfe in the 19 chapter of Exodus: If you keepe my commandements, you ſhal be my chiefe treaſure.

To quote all the places of Scripture, that ſpeake of the rewardes, and bleſſings pronounced to them that walk in the commandements of God, were infinite, and not neceſſary, ſeeing theſe may ſuffice which I haue already produced; yea if I vrged no more than this one proofe, euen my preſent Text onely

Bleſſed are they that do the Cómandements.]

What the Commaundements are, wee al-

know, & I know, which I greeue to speake, they are euery where better knowen, than practised, viz. those tenne giuen by the Lord to Moses vpon mount Sinah.

Exod. 19 As they were not lightly giuen, Exodus 19. so they must not lightly be regarded: for saluation and destruction, life and death is in the keeping or breaking of them.

It is worth the noting, to consider what a solemne preparation was vsed before the publication of them; how the people were first to be sanctified two whole dayes, howe the Lord charged them to abstaine frō their wiues, and to wash their cloathes, howe it thundred, and lightned, and the Mount it selfe trembled, and the Trumpet sounded. And last of all, which frighted the people most of all, the Lord himselfe came downe in fire, and then hee spake and saide: The Law being thus published on Mount Sinay with such terrour, and other circumstances of maiesty, may greatly astonish the breakers therof: for vndoubtedly the exaction of this Lawe must needes be with greater terrour at the day of iudgement, seeing the publication of them was with such feare and dreadfulnesse.

These mysteries in the deliuerie of the

Com

Commandements must not be passed ouer with silence, since they containe matter of moment.

The Commaundements were giuen by God himselfe, noting that the Creator of man is principally to gouerne man.

Deliuered to the people by Moses, noting that God in his gouernement vseth the ministery of man.

Deliuered out of a flame *cum tonitru & fulgore*, noting the seuere tortures of those that shall violate this law. Published on the toppe of a mountaine, noting the high and heauenly authority, and diuinitie of this law. Written in Tables of stone, noting the stony hearts of men, wherein these lawes were to be written.

They were giuen with promise, that they should be Gods chiefe treasure, noting that they were giuen, not onely for a burthen, but for meanes to enter into heauen.

And when the commaundements were giuen, the people durst not come neare the mountaine, noting, that no man is to dispute with God, and to enter into his diuine secrets.

The people that heard the law stoode in the Desart of Sinay, noting the want of ver-

tue and pietie in them. It is noted by a learned Diuine, that the manner of deliuering the Lawe was this:

It was giuen by a voyce, noting *Blanditias promiſſionum.*

In a cleere lightning, noting *Claritatem operum.*

In a thunder, noting *Terrorem cõminationum.*

With ſound of trumpets, noting *Inſtantiam exhortationum.*

The Lawe had his roote in Paradiſe, his branches in the Deſart, his fruit in Chriſt: the rootes bitter to Adam, the braunches, heauy to the Iſraelites, the fruites, death to Chriſt, becauſe he died to fulfill the lawe.

This lawe is a Schoolemaiſter, ſending vs to Chriſt.

This lawe is like a glaſſe, wherein we may beholde two kindes of ſights: wee may beholde our owne imperfections, and alſo we may ſee the abſolute perfection of Chriſt Ieſus.

2. Kings 6 When the yron fell into the water, Elizeus tooke a peece of woodde, and threw it in, and the yron came to the toppe of the wate:

We were as yron, ſuncke vnto the bottome

tome of the waters of desperation, and our heauenly Elizeus, Christ Iesus with a peece of wood, that is, suffering for our sinnes vpon a woodden Crosse, raised vs vp, and caused vs to swimme vppon the toppes of the waters of despaire.

But before wee proceede to a particular view of the Commaundements, I will briefly acquaint you with the substance of them, which is this: They comprehend the duety of man towards God, and the duety of man towards man; the duety of one man towards another.

Our dueties towardes God are deliuered in the foure first Commandements, & first table: our dueties towards man in the six last, being the second table.

Wilt thou knowe howe thou maiest performe all this that God requireth of thee in these his Commandements, why loue God, and loue thy neighbour, and thou hast done all. Do this, and thou shalt be as free from the breach of these commandements, or anie of them, as Naaman was free from his leprosie, when he had washed in Iordan.

The wholefulfilling of the lawe consists but in one word: but in this word Loue, it is but a fillable.

But

But thou must knowe, that this loue is more than a bare loue, a naked loue, a colde loue: for the wickedest and loosest liuer in the world will say he loues God, & he loues his neighbour too. But thou must loue God entirely, and purely, and as he will be loued: thou must loue him with these circumstances, viz. with all thy heart, with all thy soule, and with all thy strength; and then thou must loue thy neighbour as thy selfe.

Thou must loue God aboue al, thou must loue him more than thy selfe, more than thy father, that begate thee, or thy mother that bare thee, or thy brother, the son of thy mother, or thy wife that lieth in thy bosome: he
Mat.10.37 that loueth father or mother, sister or brother, wife or children, or kinsfolks more than me, is not worthy to be my disciple.

Wee come short of this loue, when wee loue the world, like *Demas*, or our pleasures, like *Belshazar*, or our riches, like the young man in the Gospell, who before he questioned with Christ, thought he had had this loue we now speake of: for he iustified him
Mat.19.22. selfe, saying; All these haue I kept from my youth vppe. But Christ knew hee loued his riches, and possessions, and his landes better, and therefore he bade him goe, and

sell

ſell all hee had and giue it to the poore, and hee ſhoulde haue treaſure in Heauen: but he went away ſorrowing, not ſorrowing for that hee came ſhort of this loue wee ſpeake of, but for that he muſt part with his goods, if he would inherite life; for the text ſaith, he was very rich.

If ye loue the world, the loue of GOD dwelleth not in you: but when yee begin to loue the Lord in the ſinceritie of your harts, then, and neuer till then will the loue of the world fall from you with the vanities thereof, as the white ſcales fell fro Tobias eyes.

Loue, euen this pure loue whereof wee ſpeake, is the firſt lincke, that in an holie vnion dooth ioyne GOD and vs together: and this one lincke drawes twoo others with it, feare and obedience: loue looks vppon Gods mercie, feare lookes vpon his iuſtice: the one ſtayeth vs from preſumption, the other keepes vs from deſperation.

Theſe two ſupport our faith as the twoo Lions ſupported *Solomons* throne; and to what ſoule ſoeuer theſe two ſhall haue recourſe, euen thither ſhall obedience come alſo.

Theſe three are better welcome vnto God, than the three preſents offered by the wiſemen

wise men vnto Christ.

These three graces, loue, feare, and obedience, are like those robes of righteousnes to couer and beautifie the Saintes of God, which Saint Iohn extolleth with a threefold commendation; they were pure, fine, and shining.

This loue holdes me to it: like an adamant, and yet I may not part with it; till I haue planted it in you: for if I teache you this one lesson, I teach you all, which is to loue God aboue all. We must loue him, for that he is mercifull in making vs, when wee were not, in protecting vs being made, but most of all, for sauing vs, when we had lost our selues, as Adam lost himselfe among the figge trees: for giuing vs the ayre to breathe with, the Sunne to giue vs light, the raine to fructifie the earth, the fire to warme vs, the beastes and foules and fishes to feede vs, all that is within, and without our bodies: This world, and the goodly frame thereof.

This ought to make vs loue god, and in our loue to exclaime, like *Dauid*: O Lorde, what is man, that thou so graciously visitest him? but looking vpon our selues, and our ingratitude, that doe not loue god for all this: we haue cause to crie out vpon our selues, &

to

to ſay; O man, what is god, that thou ſo lightly regardeſt him?

O Lord, ſaith *Auguſtin in Soliloquijs*: if thou for this vile body giue ſo innumerable benefits, from the firmament, from the ayre, from the earth, from the ſea, by light and by darkeneſſe, by heat, and ſhadow, by dewes, and ſhowers, by wind and raine, by birds & fiſhes, by beaſts and trees, by multitude of of hearbs, and variety of plants, and by the miniſtery of all thy creatures: O ſweete Lord what gratitude, what loue and thankefulneſſe ſhould we owe thee for all this? how ſhould we honour thee, as thou deſerueſt?

All the creatures of God do call vpon vs to loue God, and yet are we ſhort of this loue; we praiſe him not, we thanke him not for his benefits, we honour him not for his goodneſſe, ſo beyond al meaſure vngratefull are we like thoſe nine lepers, that being clenſed, forgat him that clenſed them.

Alas, what meane we to forget to be thankfull to ſo gracious a God? what meane we now after ſo many bleſſings that God ſtil powreth vpon vs, in a plentifull meaſure, we haue not yet learned to loue him?

This is the A, B, C, of religion, and firſt Catechiſing Principle for them to learne

learne, that will be trained in the schoole o Christ, and we haue not learned so much, such trowanting schollers are we: In this loue is all the whole duty of man consisting, and wilt not thou learne this one thing which teacheth thee all things?

O but you will say, if all the performance of my duty to God-wards, consist in louing God, why it is a matter of no great difficulty, I can do so much: euer from my youth haue I loued God.

Indeede it may seeme to be a lesson soon learned: but if thou discusse it aright, if thou examine what this loue is, and where in it consists, and how many circumstances depend on it, being exposed, I say, to the vttermost herein, as Christ exposed the rich yong man in the Gospel, thou wilt go away sorrowfull, finding thine insufficiency as he did, and cry out vppon thy selfe clapping thy
Luk. 18. 13 brest, like the publicane, God be merciful to me a sinner: wilt thou know then what this loue is, that God requireth, that thou maist see how farre thou wadest into the same, or how farre short thou comest of it, hearken a while, and I will make a scrutinie into thy conscience, by sounding the very bottome thereof: if possibly I may find

tha

that loue there, which thou wouldst seeme to bragge of.

First, then and principally to proceede from the first to the last, I wil appose thee in the first table, and first commaundement thereof. The first commandement.

If thou loue God, as thou shouldst, thou wilt haue no other gods but him; Thou wilt worship none but him; Thou wilt call on none but him; Thou wilt pray to none but him; The worshippe of God stands in foure points.

In fearing God aboue all.
In honouring him aboue all.
In praying to him alone.
In acknowledging him to be the giuer of all things, and therefore to put our trust only in him.

A son honoreth his father, and a seruant his master: if then I be a father where is my honour? if I be a master where is my feare, saith the Lord of hostes? there goeth honor, and feare. Malac. 1.6

When ye pray, saith our Sauiour Christ, to his Disciples, say on this manner: Our Father with art in heauen, hallowed be thy name. Thy kingdome come. Thy wil be done in earth, as it is in heauen. Gine vs this Mat.6.9

day

day our daily bread. And forgiue vs our tres-passes, as we forgiue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill, Amen.

Acts 17.25, 26. *Paul* and *Silas* being in prison trusted in God, that he would deliuer them, and therefore at midnight they made their praiers vnto him: there goeth confidence and prayer.

God is a iealous God, and will not haue his glory communicated to any other, thou must inuocate no other, neither saint, Angel, nor any other creature.

Thou neuer loues't God as thou oughtest thou hast learned to say with *Dauid*, whom haue I in heauen but thee?

Dauid knew that *Abraham*, *Noah*, and the Patriarches were in heauen, yet he knew that they in heauen did not know him being on earth, according to that in *Esay*, 63. 16 *Abraham* hath forgotten vs, and Israel knowes vs not. It is a point, I le not say of ridiculous folly, but of extreme madnesse to pray to them, that cannot heare vs.

The Saints themselues haue no accesse to God but by Christ, the virgin *Mary* her selfe calles Christ her Sauior, what warrant haue they then, that pray to the virgin *Mary*,

since

the latter part he concludeth, I will make him a helpe meete for him.

The reaſon that mooued the Lord to be ſo friendly vnto *Adam*, was this, becauſe it made for his good, it was profitable for him.

And the ſame reaſon ſhould bee of force by the example of God, to inforce vs ſo to deale one with another: we ſhould imparte any thing to our neighbour that maketh for his good, if our friend want any thing that we can ſupplie, we ought not withhold it from him: for as the woman for the man, ſo men were made for men, one to helpe an other.

God hath made all his creatures to ſerue man, the ſunne to ſhine, the ſtarres to giue light, the cloudes to water the grounde, the cattle to till the earth, and the earth to yeelde her increaſe, and all this for man: ſhall theſe dumbe creatures with ſuch voluntarie obedience, and ſuch cheerefull alacritie, perform their duties in their neuer-failing miniſtrie, and ſhall not wee miniſter one to anothers neceſſitie? ſhall man onely, Gods owne Image, and the perfection of all creatures, whom God made but a little inferior to the

Angels, ſhall onely man I ſay, be defectiue in his dutie?

I *will make, &c.*] It was a ſentence that was begunne with words of ſweete conſolation; It is not good that man ſhould bee alone, and with no leſſe harmonie of like ſweetenes continued to the period, concluding thus with an heauenly conſent: I will make man an help.

See how peremptorilye the loue of God runnes, Is it good for man? I will do it.

Wee ſhoulde carrye like loue one toward another, and wee ſhoulde learne to ſpeake as God ſpeaketh: Is it good for my neighbour?

I will doe it. His will and his loue did ioyne both togither, to further *Adams* happines. His loue made the queſtion: Is it good? and his will preſently makes anſwere like *Samuel* at the firſt call; I will doe it for him.

This was Gods loue towardes vs, O that ours towards him, were like his: for then as Gods loue procured Gods will, to woorke Adams good, ſo would our loue, beeing like his, draw forward our will, to execute in a carefull obedience, whatſoeuer God commaundeth. Where this loue of God hath

wrought

wrought in the children of God, there hath this willingnes bin found cōcurrēt with like effectual operatiō; for thei are nere seperated from the children of God, but are euermore vnited as it were by an inuiolable league, like *Ionathan* and his armor bearer, who were neuer diuided.

The Prophet *Dauid* sayth in the 119. Psalme: I loue thy commandements aboue gold, yea aboue most fine gold: there goeth *Dauids* loue; and this loue made him pronounce in the 32. verse of that Psalme: I wil run the way of thy commandements: there we see *Dauids* will running after: his loue went first, and his will followed after: and how did it follow? it came running, because his loue had gone before.

I will make, &c.] Here the Lord promiseth to giue *Adam* an helpe-fellow, that he may not be alone, and performeth presently what he promised, as in the following verses may be seene.

In this we are called vppon by the example of God, not to forslowe, but speedily to execute what good thing soe er God commaundeth, and our will purposeth to effect.

Its an old saying, a man can neuer do good too late: but it is a true saying, a man can neuer doe good too soone.

Isocrates an heathen man could giue diuine counsel, to condemn christians that will not follow it, since he counsaileth that, which christianitie commandeth: βέλευε μὲν βραδέως ἐπιτέλει δὲ ταχέως τὰ δόξαντα. Take leisure in determining, but vse celerity in performing what thou hast once determined.

Gods will had a present effect, for so soone as he was willing to giue *Adam* a companiō, he went inediatly about it, and in a moment as it were, while the man slept, out of his rib formed he the woman.

Gods wil must be a president to our wils, that they haue the like present effect; assoone as we be willing to do good, we must doe it, many are willing enough to doe a good deede, but they are slacke in performance.

They doe it not presently, and so many times it comes to passe, that neglecting to do it, when it ought to be done, they doe it not at all: and so the good turne dies with them, like a bird in the hand.

If onely wee shew our selues willing to doe good, and doe it not: then wee

are not like God, who was willing to do *Adam* good, and did it: but we are like the vnwilling ſonne, who ſaid he would go into his fathers vine-yard, and did not. Mat. 21. 30

An help meete for him.] Out of the word help may the wife ſpell one principall duty, that ſhe oweth hir husband, which is, to help him to thriue.

She was made to be an helpe, therefore ſhe muſt not be idle, ſhe may not looke to liue onely vpon the ſweate of her husbands browes, by vnthriftily ſpending, what he carefully brings in: but ſhe muſt beare a part of the yoake, and her part is to labor as buſily at home, as he to trauel painfully abroad.

If you will more fully and in a clearer view ſurueigh your duties and the practike obedience which God requireth of you, in this behalfe, you that be wiues, I ſpeake to the good wiues, them who do helpe their husbands in their labours, peruſe for your better inſtruction the laſt of the Prouerbs of *Solomon*.

The King had too much experience of bad wiues, of il huſwiues; you ſhal heare now what he ſpeaks of good wiues, he concludes both book & chap. with their cõmendation.

Who ſhall find a vertuous woman? her price is farre aboue the pearles: wofull experience vrged him to demaund, who ſhall find a vertuous woman? for himſelfe among many could not find her, whom he in this place commendeth.

The heart of her husband truſteth in her; and he ſhall haue no neede of ſpoile, ſhe wil doo him good, and not euill, al the daies of her life.

She ſeeketh wooll and flaxe, and laboreth cheerefully with her hands, ſhe is like the ſhippes of Merchaunts, ſhe bringeth her foode from farre, ſhe conſidereth a field and getteth it, with the fruite of her hands ſhee planteth a vineyard; ſhe ouerſeeth the ways of her houſhold, and eateth not the bread of idleneſſe.

Her children riſe vp, and call her bleſſed, her husband alſo ſhall praiſe her, ſaying: many daughters haue don vertuouſly, but thou ſurmounteſt them all; and after many more praiſes ſounded there at large, which I referre the reader vnto, he cloſeth vppe all with this paſſionate concluſion, as one that well knew where the ſhooe wringed him: fauour is deceitfull, and beautie is vanitie, but a good wife that feareth the Lorde,

ſhe

ſhe ſhall be praiſed: as if he ſhould haue ſaid, fie on fauour, that is not ioyned with the feare of the Lord, and fie on beauty, not linked with vertue: it was fauour that beguiled mee, and beauty that ſnared me, but a good wife that feareth the Lorde, ſhe ſhal bee praiſed, for ſhe ſurmounts them all, and that man ſhall haue her to his portion, whom the Lord hath bleſſed.

There is no wife but wil confeſſe, it is her principal duty to help hir husband to thriue, and therefore I do only point at it: It followeth.

Meete for man.] Things that be not meete, will not meete: if the man and wife be not like, they wil not like, and therefore ſaith God, I will make him an helpe.

Meete.] It is eſpecially required in the holy knotte of marriage, that the wife be meete for the man, and the man meete for the wife.

If their affections and their minds be not ſuteable, they will neuer agree; as two oxen wil not draw together vnleſſe they be equally yoaked: ſo man and wife will not draw together vnleſſe they be equally yoaked.

This equalitie or fitneſſe conſiſtes in two things, equalitie of birth and parentage, and

equality of affections, where this equality holdeth in both: there are they no longer two but one flesh, & one mistical body acording to the saying of our Sauior: *Erunt duæ caro.*

This holy sympathy staies all iarres, and it is like *Dauids* harpe curing *Sauls* frenzy.

It is like the band of perfection, linking man and wife together, in an vndiuided vnion and firme truce, as there neuer can arise any oddes betweene them, but they shall so liue and loue together, like *Elisha* and *Eliab*, who could neuer be sundred till God diuided them.

The last point onely remaineth concerning the maner of the womans creation.

And the Lord caused an heauy sleepe.] While *Adam* slept, out of his rib God made woman.

It is a note worth the noting to consider, how, while *Adam* slept God formed *Eue.*

Comfort was prepared for *Adam*, when he least expected it, *Adam* did not think that the Lord would so soone giue him a companion.

And therefore securely he lad him down to sleepe, but out of his ribbe God made woman in that short space: *Adam* sleepes and thinketh vpon nothing lesse, then

what

then what he findes waking. Learne heere the watchfull prouidence of God, beeing carefull of Adams good, euen when Adam ſleepeth. Though we ſleepe or ſlumber, yet God waketh ouer vs.

Sampſon found hony in the dead lion, whē he looked not for it: and the Iſraelites had water out of the rocke little expected, til they ſaw it ſtreaming foorth: and heere is comfort preſented to Adam, euen as he ſleepeth: and before he could conſider of his want, he findeth ſuch a comfortable ſupply, that he woulde not looſe againe for more talentes of golde than *Gehezi* bought his leproſie with. *Iudg.14.8.*

Whereas God tooke the ribbe, and of it formed the woman: this ſheweth that man is to eſteeme of his wife as of his companion, yea as of himſelfe, for ſhee is parte of his ſubſtance, he muſt loue her as tenderly as the rib in his owne ſide. Hee is not to putte her downe to his heele: nor muſt ſhee preſume to his head. She muſt not exerciſe the maiſtery, nor muſt the husband make her his ſeruant, remembring ſhee was taken from his ſide.

The ribbe teacheth them both, a leſſon of continencie: the man to like and loue none but his wife, and the wife none but her husband:

husband: ſhee ought in affection to bee ſo neere vnto him, as his owne ribbe.

Laſtly, it teacheth them both a leſſon of vnity, which is the band of loue: the man muſt not prouoke his wife, nor the wife her husband: No bitter wordes muſt paſſe betweene them, much leſſe blowes; for, will anie man beat him ſelfe? will anie man frette his ribbe? no man ſaith the apoſtle euer hated his owne fleſh, but nouriſheth and cheriſheth it. Epheſ. 5.29.

And thus you haue breflie heard, the ſum of this portion of ſcripture, in ſuch meaſure as god hath opened vnto me, I haue reuealed vnto you. In the firſt parte you haue heard god cōſulting: in the ſecond, determining for Adam his good an help meet for him: and thirdly the maner of the womans creation: all ſhew foorth gods loue and care ouer mankind; and this loue and care in God doth call for gratitude and thankfulneſſe from vs, by walking dutifully in our callings and ſupporting one another after the example of God.

God that formed vs, ſo ſanctifie vs by his good ſpirit of grace, that we faſhiō our ſelues to his will, that we may euer be doing that which is acceptable in his ſight, to his glory, and the ſaluation of our ſoules in the righteouſnes of Ieſus Chriſt. Amen.

A ſhort Treatiſe vpon the Commaundements.

Bleſſed are they that do the Commandements.
*Reuel.*22.14.

THe Lord when he had made man, euen *Adam* the father of all men, and the firſt progenitour, out of the clay, he formed him, euen red earth, which is alſo figured in his name, and hauing inueſted him with all the ornaments of excellency, and perfection, in making him but a little inferior to the Angels, and crowning him with glory, and worſhip, as it is in the author to the Hebrewes: and hauing deliuered vnto him as his vicegerent, the ſole and ſupreme ſoueraigntie ouer the world and the creatures therein, and hauing for the more increaſe of his felicitie, ſeated

ſeated him in that goodly *Eden*, and pleaſant Paradiſe: a place more rich and more excellent, then all the King of Spaines golden Indies, for there is pure gold, and there are pretious ſtones in great abundance, as we may reade in the 2. of Geneſis.

Yet all this notwithſtanding the Lorde would not haue him to be idle, and to reſt only in the ſecure cõtemplation of this earthly paradice, but he tasked him, and gaue him a charge, to dreſſe the garden, to fence it, and to keepe it.

He gaue him a cõmandement alſo ſaying, thou ſhalt eate freely of al the trees in the garden, but of the tree of knowledge of good and euill, thou ſhalt not eate thereof. Loe here had *Adam* a commaundement, which if he had not violated, he had yet holden Paradice; but hee had no ſooner taſted of the forbidden apple, but the curſe of God ouertooke him, and his poſterity; and as hee became a ſlaue to ſinne, ſo hee became ſubiect to death, the ſtipend of ſinne.

And ſo was hee driuen, like an exile from Paradice, and could neuer enter in thither anye more, for it is kept with a fiery cherubin, and with the ſhaking blade of a ſwoord, that no man ſince *Adams* fall dare ven-

venture to haue acceſſe in thither.

Then had Adam a new task impoſed him, not like the former, which was as you haue heard, to dreſſe the garden, to fence it, and to keepe it; but a labour of ſorer difficultie, and harder trauell, euen to digge and delue: he neuer knew what labour was, nor what husbandrie meant till now, but now he knew it to his paine.

All yee husbandmen, when you till and occupie your ground with toyling and moyling, in the ſweate of your browes, thinke on Adams fall, and that this your labour was inflicted you for a curſe: for till Adam tranſgreſſed, it was neuer pronounced, *In ſudore vultus veſceris pane*, In the ſweat of thy face ſhalt thou eate thy bread. So then to deſcend to a particular application of that which hitherto hath beene ſpoken. Gen.3.19.

As the Lord gaue Adam a commaundement, while he was yet in Paradiſe, which you knowe, and I haue partly touched, ſo hath he giuen vs Adams poſterity commandementes alſo, not one as Adam had, but euen ten for one.

Wherein note what harme or inconuenience our firſt Παράβασις purchaſed vs, by the breaking

breaking of that one which firſt was giuen him: If he had carefully obſerued that one, then had not theſe tenne been impoſed vpon vs, as if he ſhould haue ſaide in the ſeueritie of his iuſtice, looking vpon the guilt of Adams ſinne: haue I giuen thee but one, O Adam, and couldeſt thou not obſerue that? Knowe that I will enioyne a greater matter vnto thy ſeede after thee, I will charge thee with tenne.

And as I impoſed a curſe on thee for the breach of that one, ſo ſhal my hād of iudgement be vpon them, and their children, if they breake thoſe tenne: If they tranſgreſſe but in one, or a iote of any one: for hee that offends but in a tittle of the Lawe, is guiltie of the whole law.

And as the ſentence of death, and the excluſion of that earthly Paradiſe paſſed againſt thee; ſo ſhall the ſentence of death, and the excluſion, not from that on earth, but from a better and a more glorious paradiſe paſſe vpon them, if they obſerue not my commandements.

Lo what an apple hath brought vs vnto: we ſhould not eat an apple, though our own handes haue planted it, without this conſideration, but we ſhould euen then recall to mi-

mory

ſince ſhe her ſelfe ſends them vnto Chriſt, looke the firſt of *Iohn* 2. Chriſt is our onely aduocate, there is one only mediator. Ephe. 4.3

Why ſhould we flie vnto a Saint rather than vnto Chriſt? vnleſſe we thinke, that either Chriſt is not ſufficient, or elſe that he is too ſeuere: and in thus thinking we robbe him of his moſt glorious title of Mediator: that moſt ſingular prerogatiue giuen him of the father, we obſcure the glory of his birth, we make his croſſe fruſtrate; in a word, what ſoeuer he hath either done or wrought for vs, all is made vaine and voyd by this derogatory kind of falſe worſhip. And laſtly, we robbe God of his bountifulneſſe, who exhibites himſelf a Father vnto vs, how can God be our Father, when we will not haue Chriſt for our brother?

To be ſhort: and to vſe the words of S. *Auſtin*, Chriſt is our only mouth, through whom we ſpeake vnto the father, he is our eie, by whom we ſee the father, he is our right hand, by whome we offer vnto the father, who, if he ſhould leaue to pleade for vs, neither ſhould we, nor the ſaints, haue ought to do with God.

Notwithſtanding this ſunneſhine of Gods

O truth,

truth, yet al are not lightned, al open not their hearts, like *Lydia*, to receiue this doctrine, eſpecially the elder ſort, who haue ſuckt this ſuperſtition, as it were from the dugge: and they cannot leaue it, becauſe they haue bin nuzled in it.

Thus, many that haue eies will not ſee, but do wander out of the truth, like the blind Aramites, groping at noone day.

If when we ſhould flie to Chriſt, we run to a Saint, we are not like the man in the goſpel, who threw away his cloake, to runne to Chriſt, but we are like *Samuel*, that ranne to *Eli* when God called him.

2.kin. 2. 17 When *Eliah* was taken vp into heauen, yet ſome ſought for his body vpon the earth, but they found him not; No more ſhal they find Chriſt, that ſeeke him in the Saints, where he is not to be found: as the father & mother of Chriſt could not find him, thogh they ſought him three whole dayes, till they came to the temple.

Iohn. 1. 29. and 36 Looke vnto Iohn Baptiſt: and we ſhall ſee him pointing, not to a Saint or an Angel, but vnto Chriſt the Lamb of God.

Let this be the concluſion of this one ſubiect or principal mater of ſubſtance cõteined in

in this firſt and greateſt commaundement, which concerneth the true worſhippe of God.

None may be prayed vnto but ſuch as can both heare and grant the thing we aske: none can do ſo but God only: moſt notable is that ſaying in Pſal. 65. becauſe thou heareſt the praier, therfore vnto thee ſhal al fleſh come.

Neither Saints nor Angells, ought to be worſhipped, *Ergo* not to be prayed vnto. Reue 19

Since the Scripture therefore in the true worſhip of God, doth eſpecially commend vnto vs, that we inuocate God onely, we may not without manifeſt ſacrilege direct our prayers to any other.

If we lift vp our hands to any other, will not God require it: concerning the office of interceſſion we ſee it peculiar to Chriſt only and that no praier is acceptable vnto God, but that which our mediator doth ſanctifie: for him hath God the father ſealed.

I will ſhut vp all with that in the ſeuenth to the Hebrewes. 25. God is able perfectly to ſaue them that come vnto him, by his Son Chriſt: becauſe he euer liueth to intreat for vs.

You haue heard this error conuinced by the word : therfore as our Sauiour ſaid to the woman taken in adultery; Go thy way and ſinne no more, ſo I ſay vnto you, that haue bene ſuperſtitiouſly affected; Now you know it to be a ſinne, do it no more. Wee will now proceede to the ſecond Commaundement.

The ſecõd commandement.

IF thou loue God as thou oughteſt, and as he requireth thou wilt make no Image of God; for ſo runneth the commaundement: *Thou ſhalt not make to thy ſelfe any grauen image.*

And if thon mayeſt not make it, much leſſe mayſt thou worſhip it; no Commaundement throughout the Scripture is more preſſed than this : thou ſhalt bow downe to no other God, becauſe the Lorde whoſe name is Iealous, he is God.

Exo. 34, 14

This Commaundement was greatly violated in the dayes of *Ieremy*; the prophet chargeth *Iudah*, that according to the number of their Cityes were their gods; they could ſay to a tree, thou art my father, and to a ſtone, thou haſt begotten me.

Re-

Remember ſaith *Moſes*, when God ſpake vnto you out of the fire, you hard the voice of the wordes, but ſaw no ſimilitude, ſaue a voyce only. Deu. 4. 12.

As we are forbidden in this commandement, to make the Image of God, ſo are we likewiſe charged, not to make the Image of any other thing, either to worſhip it, or god, ſainct, or angell by it, for God will not bee worſhipped after our owne fancies, but as his word commaundeth.

God will be worſhipped in ſpirit and truth, according to the paterne of the word, as *Moſes* did all thinges according to the patterne he ſaw in the mount.

In vaine ye worſhip me, teaching for doctrine the precepts of men. Mark. 7. 7.

This controules the vaine and idle conceitednesſe of ignorant people, who being demaunded why they maintaine this or that ſuperſtition, they anſwere no other thing but this; our fathers held the ſame before vs, and wee holde the ſame too, by tradition from them: as if religion came by diſcent, ſo foliſhe are ſome and ignorant, euen as an horſe or mule, which haue no vnderſtanding.

Ambroſe in his twenty ninth Epiſtle ſaith, that the Iewes are the rather eſtranged from Chriſtian religion, becauſe they find Images erected in the Papiſtes Synagogues.

The Iews ſmarted many times for their Idolatrous worſhip & therfore now deteſting it in themſelues, they abhor it in others alſo.

Oſee telleth the Iewes, that becauſe they counſailed with their ſtocke and ſtaffe; and went a whoring from vnder their god, therfore their daughters ſhould be harlots, and their ſpouſes whores.

What ſenceleſneſſe is it ſaith a learned diuine, for the Image of God to fall downe before the Image of a man?

Dauid painteth out the vanitie of ſuperſtitious worſhippers, when ſpeaking of Idols he ſaith: the Idolls of the heathen are ſiluer and gold, euen the worke of mens hands: they haue mouths, and ſpeake not; they haue eies, and ſee not; they haue eares and heare not; neither is there any breath in their mouth: they that make them are like vnto them; ſo are all they that put their truſt in them.

Lactantius peremptorily giues out this cen-

cenſure, there is no doubt ſaith he, but that no pure religion can be there, where any Image is receiued.

Againe, if thou loue God, thou wilt cary ſuch ar euerent eſtimatiõ of him, as that thou wilt not abuſe ſo much as his name, thou wilt both ſpeak and think reuerently of him. *The third commandement.*

Thou doſt violate this commaundement, ſo often as thou doſt blaſphemouſly apply the name of God to inchauntment, ſorcery, curſing, and periury.

The iniquity of theſe times, and the neceſſity of reforming the groſſe abuſes of men wilfully and wittingly incurring the breach of this commaundement, would require whole volumes of inuectiues, witchcraft, forceries, & charming, they are ſinnes too commonly practized in this age.

If ones finger do but ake, or any part of thy body, be extraordinarily touched with any infirmity, ſtraight to the witch thou runneſt or ſendeſt, and ſo for things that be loſt or ſtolne, for the which, the wiſeman, or the wiſe woman, muſt be conſulted with: alas beloued, is God as Baal, that he ſhould not care for your abuſe, nor call you to an accoũt for the breach of his commandements?

Or are you yet to be taught, whether this be a ſinne or not.

For ſo many ſhame not to anſwer, when they are challenged for going to a wiſe man or woman; why, ſay they, we hope we do well, we find that good comes of it, we get our health, we recouer our goods that were loſt, and ſo they croſſe S. *Paul* his rule: *Non facienda ſunt mala, vt veniant bona*: we may not do ill, that good may come of it.

If thou haſt not yet heard the Lord condemning this ſinne, heare it now, and henceforth condemne it in thy ſelfe.

Leuiti. 20. Let none be found among you, that vſeth witchcraft, or that is a regarder of time, or a ſorcerer, or a charmer, or that councelleth with ſpirits, for all that do ſuch things are an abhomination to the Lorde.

The Canaanites for this cauſe were ex-
Exo 22.18. pelled from their good land: let not a witch liue.

In the fift of the *Gallathians* it is reckoned among the ſins of the fleſh, and condemned.

Wilt thou behold the terror of the Lords wrath vpon this ſinfull generation, and euer after beware of a witch? looke vppon *Saul*, whom God did not ſpare, though he were a

King

King, for consulting with the witch at *Endor*, he was vtterly forsaken, & his kingdome taken from him: the next day folowing he and his three sonnes were slaine. 1.Sa.31.4.6

Will ye haue another president of Gods iustice vpon another who was a King too.

Achaziah being sicke of a bruze taken with a fall, would needes send to *Beelzebub* of *Ekron* to know whether hee shoulde recouer or no; but the Lorde by the mouth of *Eliah* sent backe the messenger before he could come to the witch, and bade him returne this colde comfort to his master, is there no God in Israel, that thou sendest to inquire of *Beelzebub*; wherefore thus saith the Lorde: thou shalt not rise vp from the bed whereon thou art gone vp, but shalt die the death. If you, or any other, when you go to a witch, should receiue this or the like sentence at the Lordes mouth, I resolue you would be more warie. 2.King.1.

I cannot part with this sinne, because I would beate it downe, and stamp it into hel, from whence it came. Oh would I could find that stone that might kill this *Goliah*! I would throw it at him, with al my might, and make it sincke into the midst of his temples

to returne glory to Iſrael, and ſhame to the Philiſtins.

Moſt notable is that place in *Ezech.* where God pronounceth an heauy woe againſt theſe wiſe-mongers.

Ezec.13.18 Woe vnto the women that ſow pillowes vnder euery arme-hole, wil ye hunt the ſouls of my people: wil ye pollute me among my people for handfulls of barley, and for peeces of bread, to ſtay the ſoules of them that ſhould not die: can you giue life to the ſoules that come vnto you; why do ye hunt the ſoules of my people in lying to them?

But wilt thou receiue, O thou ſorcerer, be thou wiſe man, or wiſe woman: (alas we call them wiſe but they are fooles) for they deſtroy their owne ſoules.

Wilt thou receiue I ſay thy full fraught at once, and the totall ſumme of all thine infelicities, thou haſt no intereſt in God, no ſociety with the Saints, no fellowſhip with the beleeuers, no parte or portion in any the good creatures of God: ful of terror and aſtoniſhment, is that ſaying of Saint *Iohn*;

Reu.21.8 the fearefull, and vnbeleeuing, and abhominable, and murtherers, and ſorcerers, and all lyers, ſhall haue their portion in the,

the lake that burnes with fire, and brimſtone.

Curſing, and ſwearing I will but point at: and yet are theſe ſinnes little inferiour to that which we haue already ſpoken of: but what dare not prophane wretches commit when they may ſcape with immunity of puniſhment: our common wealth looks not to the weight of theſe ſins, nor doth the magiſtrate care to ſhew his authority in ſuppreſſing them, which makes theſe ſinnes to walke in the high ſtreetes vncontrowled.

What heart is ſo ſtony like the Adamant, that would not bleede to thinke vpon, or what eare would not tingle to heare the wicked bannings and blaſphemous oathes of many a deſperat wretch? heart, bloud, nailes, wounds, fleſh, euen by all the parts of his glorious body: as if they would crucifie Chriſt anew like the Iewes.

Who is it among vs, that is not ginen in ſome meaſure to this ſinne, olde, and yong, and all.

Children that haue not learned to go, haue learned to ſweare, and is this to loue God? nay is not this to hate God?

Let

Let vs leaue this ſinne betimes, or God wil haue his day with thee too, O thou ſwearer.

The wiſe man hath ſpoken it, that the plague ſhall neuer depart from the houſe of the ſwearer.

Eccles. 23. 11.

The ſon of a certaine Iſraelitiſh woman, for blaſpheming the name of the Lord, and for curſing was ſtoned to death without the hoſt.

Leui. 24. 14

The fourth commandement.

Againe, if this loue of God be planted in thy heart, thou wilt keepe his Sabbaoth: thou wilt remember that as a principall duty among the reſt, thou wilt both reſt thy ſelfe, and cauſe thy family, & al that belongs vnto thee, to ceaſe from labor, and to ſanctifie the ſame.

Thou muſt vppon that daye doe holy things, for it is the Lords holy day: thou muſt not doe thine owne waies, nor ſeeke thine owne will, nor ſpeake a vaine worde; that day muſt be beſtowed vppon exerciſes of holineſſe, as in hearing the word read, and preached, in praying, receiuing the Sacraments, ſinging of Pſalmes, godly conference and meditation.

Thou muſt come to the church the houſe of

of prayer, keep my Sabbaoth, and reuerence my ſanctuary.

There you are tied to come, and when you come, come with reuerence: as you cary with you, your holy day cloathes, ſo muſt you carry with you your holiday affections.

This Sabbaoth is called in *Eſay* the Lord his day: but if you follow vanities vpon that day, or do your owne vnneceſſary buſineſſe on that day, you make it your owne day, and not the Lords day, and ſo you honour not God, but you honour your ſelues, as *Ely* honoured his children. Eſa. 58. 13.

The Lord hath giuen vs ſix whole daies, and hath reſerued onely one for himſelfe: and yet we would haue that from him too; at the leaſt we take the greateſt part of that from him, and doe beſtow it vppon our luſtes.

If we offer vnto the Lorde the morning ſacrifice, yet we are not ready to giue him the euening incenſe, where God requireth both, and will not be ſerued by peecemeales: If we giue God but a peece of the day, wee are like the vnnaturall mother, who ſayde of the child, let it be neither hirs nor mine, 1. Kin. 3. 26.

but

but let it be diuided : ſo we ſeeme to part ſtakes, as it were, with the Lord, by diuiding the Sabbaoth day, making it neither Gods wholy, nor our owne.

This is the laſt Commaundement of the firſt table, but it muſt be chiefe in requeſt, no commaundement carrieth with it ſuch a charge as this, for it runnes with a ſpeciall *Memento : Remember that thou keepe holy the Sabbaoth day :* as who ſhould ſay, in any caſe, ſee thou obſerue this commaundement; for if thou keepeſt this, thou keepeſt all.

For in comming to church to heare and learne the word of God, to praiſe and glorifie him, thou art taught thy whole duetie, both howe to obſerue this and all the reſt.

The fifth commandement.

The ſecond table expreſſeth the dutie of one man towardes another : it ſheweth what loue thou oughteſt to beare thy neighbour.

The principall duetie braunching out of this loue, is the duetie to parents. If thou loue God, thou wilt alſo loue thy parents: thou haſt one father in heauen, who muſt eſpecially be honoured, in manner

as thou haſt heard: thou haſt an other father in earth, and God thy father in heauen commaunds thee to honour him that is thy father on earth.

And this honour hath God imprinted in his name, by giuing them his owne name, the name of father.

He is thy father, therfore honour him, as God gaue our fathers their beginning, ſo haſt thou from thy father thy beginning: it hath pleaſed God to vſe them as inſtruments to beget vs.

This loue contaynes in it, honour, feare, obedience, and reliefe.

We read of the yong ſtork, that he carrieth the olde one vpon his backe, when for age he is not able to flie.

This is recorded of the ſtorke to condemne vs men, that will not be careful to releeue our parents, as they were carefull to releeue vs.

God, and nature, and reaſon, & common ſence, do call vpon vs for this duty to parents, therfore I wil not diſcourſe further vpon it.

And in this commandement thou art, not onely called vppon to be dutiful to thy naturall parents; but alſo to the fathers of thy

thy countrey, or of our houſes, the aged, and our fathers in Chriſt; and vnto them that performe this honour, a ſpeciall bleſſing is promiſed, which is long life.

Further, if thou loue thy neighbour, thou wilt euer bee doing him good, and not euil, all the dayes of thy life. Thou wilt procure all the meanes thou canſt to worke his ſafety: thou wilt defend him from injury offered him by others; and if thou defend him, thou wilt much leſſe ſeeke to hurt him; and if thou wilt not hurt him, much leſſe wilt thou maliciouſly proceede to kill him; for all this is charged in that commandement.

Thou ſhalt not kill.] As the loue of God appeared in creating vs, ſo it appeareth in preſeruing vs, God that gaue life, will haue vs preſerue life.

Leui. 19.17 Mat. 5.22. The Lorde will not haue thee ſo much as to be angry with thy brother vnaduiſedly, nor yet to haue him: nor will he haue thee to mocke or quarrel with thy neighbour.

Whoſoeuer ſayeth vnto his brother, *Rachah* ſhall be woorthy of iudgement, but he that ſaith, thou foole, ſhall be worthy

to

to be punished with hel-fire : these are the handmaides of murther, and are all here condemned.

But if thou shalt, being ouer ruled by thine own corrupt wil, and Satan his suggestion at any time fall out with thy neighbor, to quarrel with him, and to hate him in thine heart: oh, beware, yet how thou proceede to shead his bloud, for then thou fallest into the extreamity of the breach of this commaundement.

Destroy not him whom God hath made, and for whom Christ hath died: for he that sheadeth mans bloud, by man shal his bloud be shead.

Cain proued not a wanderer til he became a murtherer; he neuer despaired of Gods mercy, til he had slaine his brother; but when his brothers bloud beg nne to crie out for vengeance to the Lord, then he began to cry out also against himselfe : mine iniquitie is greater than Gods mercy. Gene.4.14

Let this wanderer be a warning to all them that carry bloudy mindes, that hate their neighbours in their hearts; and by his judgement, let vs grow wise, let vs learne, not to destroy life : for God chargeth thee to

preserue life.

Mat.5.44. Christ commaunds vs to loue, euen our enemies.

The seuēth commandement. Againe, if thou loue thy neighbour thou wilt not corrupt thy neighbour, thou wilt not tempt him or her to any vncleannesse, which is the matter of the seauenth commaundement: for God will haue vs glorifie him in our bodies and in our soules.

God requireth vs to be so prouident and carefull in guiding our selues, as that we suffer not so much as an vnpure thought or lust to passe from vs.

In this commaundement all vnchaste demeanor, & loose cariage of our selues, al idle talke, foolish and scurrilous iesting, wanton songs, garnish or gaudy apparrel, and all lewd pastimes, musing to such vncleanes, are here forbidden.

For our bodies are the temples of the holieghost, and God requireth vs to be holy, as he is holy.

Know ye not, saith *Paul*, that your bodies are the temples of the holieghost, which is in you, whom ye haue of God, and you are not your owne; for ye are dearly bought: therefore glorifie God in your bodies, & in your soules

soules, for you are gods.

Behold the vialles of Gods wrath vppon transgressors of this commandement, and by their falls learne to stand: we reade that *Phinees* in his zeale slewe *Zimry* and *Cosby* for this sinne of adulterie.

Fiue and twenty thousands of the Beniamites were slayne for the forcing of the Leuites wife. Iud. 20.

The Sodomites for this sin among others were consumed with fire.

He that committeth adultery is voide of vnderstanding, he that doth it destroyeth his owne soule. Pro. 6.

In the eight commaundement all stealing and robbing, all violent wrongs, fraudes, and al desire of other mens goods are prohibited: so we reade in *Leu.* 19. 11. *Eph.* 5. 9. 1. *Thes.* 4. 6. The eight commandement

The contrary to this is commanded, viz. to be content with the portion that God hath giuen vs, in labouring for our owne liuings, and being helpefull to them that neede.

To proceede yet further: if thou loue thy neighbour, thou wilt not accuse thy neighbor falsly in any matter by bearing false wit- The ninth commandement.

nesse against him: God is a God of truth: and he requireth truth in his seruants.

If at any time thou shalt testifie against him, looke thy testimony be true.

All lying, flattering, and dissembling, are here forbidden, also all back-biting, and slandering.

This commaundement hath many branches: it impeacheth the iudge, if hee giue false iudgement: it impeacheth the counsailor, if he carry himselfe to his clyent otherwise than he ought: it impleades the recorder, if he falsifie the record, most of al it concernes him, for the record being searched, if it be false, an hundred yeares after it may do harme: it reacheth to the iurors, if they giue not a true verdict, according to euidence: if these circumstances were duly considered, there would be lesse swearing and forswearing than commonly is vsed.

To instruct you yet a little further in this commandement, you must note there bee three sorts of testimonies.

Suggesti, Fori, Colloquij: of the Pulpit, of the Court, of Conference.

False witnesse of the Pulpit is, when the peacher deliuereth false doctrine: if Christ

be

be not risen, then is our preachingvaine, and we are counted false witnesses of God. 1. Cor. 15 14,15 Acts 5.

- False witnesse-bearing in the Court, is when one man shall falsely accuse another before the iudge, as *Tertullus* accused *Paul*, calling him a pestilent fellow, Act. 24 or when the iudge himselfe shall giue corrupt iudgement, as *Pilat* pronounced sentence against Christ, thogh no crime could be produced against him.

Testimony of conference is, when in priuat matters one accuseth another falsly, by way of slaunder,

Alas if false witnesse may be committed so many waies, who of vs is not a false witnesse.

We cannot certainely cleare our selues, from the breach of this commandement, no more than those Iewes could cleare themselues, when they accused the adulterous woman to Christ.

If thou hast but told a lie, or hast flattered, or hast slaundered thy neighbour, thou hast violated this commaundement: but how grossely do they trangresse, and how haynous is their sin, that in the face of a Court, in the sight of God, of Angells, and of men

being produced to try the truth in matters of controuersie, betweene neighbour and neighbour, will dare most grossely, and irreligiously to sweare an vntruth vppon their booke-oathes

Most daungerous and full of horrour is the state of such a prophane wretch, for it is a sinne in the next degree to blasphemie.

Wouldest thou but consider what an oath were, and what a burden or clogge this is vnto thy conscience, euen a more grieuous burthen to thy soule, than the leprozie of *Naaman* was vnto *Gehezse*, thou shouldst bee better aduised in laying thine hand vpon a booke and bearing false witnes against thy neighbor: if after so many oaths thou hast not yet learned what an oath is, learne it now, and bee ashamed of thine ignoraunce, as *Adam* was of his nakednesse.

What an oath is.

Iuramentum est contestatio diuini numinis, cum oppignoratione boni, & imprecatione mali. It is the calling of God the father, God the sonne, and God the holy ghost to witnesse, with putting our saluation in gage, that our witnes is true, and wishing our condemnation,

tion, if it be false.

Out of this definition may wee spell the substaunce of an oathe, and the daunger of it: if thou sweare truely, thou hast saued thy gage, saluation was the pledge or paine of thine oathes triall: but if thou swearest falsely, thy pawne, & thou thy selfe art forfeited, not vnto God, whom thou hast denied, in denying his truth, but to him who is the father of lies, that tempted thee to lie against thine owne soule, as he tempted *Ananiah* and *Saphira*, that is the diuell; and I know not how thou wilt be dispensed with.

Wilt thou know then how to auoide the daunger heereof, and withall, the breach of this commaundement, thou must doe it thus: viz, in iudgement, in righteousnesse, and in trueth: and so I conclude this commandement.

Many wordes neede not to be spent in clearing the tenth and last, which reacheth to the brideling of our affections. The tenth commandement

If thou loue thy neighbour thou wilt not transgresse so much as in thought against him, for the very motions of our hearts are able to seperate vs from the loue of God, and the loue of our neigbour. Rom. 7. 7.

See how carefull the Lord is ouer vs; he would haue vs, not onely to watch our woorkes, but our woordes also, and our thoughts.

The former commandement of witnesse bearing is called by the learned, *Præceptum Verborum*, the precept of words: and this last may be called, *Mandatum cogitationum*, the commandement of thoughts.

If God would haue thee watch thy words, and thy thoughts, how much more carefully would hee haue thee to watch thy deedes.

If God requireth thee to glorifie him in words, much rather doth he require thee to glorifie him in deedes, and if in deedes, then most of all in charitable deedes: if to speake well to thy neighbour, then to do well much rather.

And here fit occasion is ministred to put you in mind of your poore neighbors, deny not them foode and other necessaries that they shall require: how do we know but that God hath sent this famine vppon vs, to try how we wil carry our selues to our brethren, the poore distressed members of Christs body, we haue had many plentifull yeares,

Gods

Gods name be praised for it: in regarde whereof; and in testimonie of gratitude, let vs not now shut our hands, nor shut vp our doores; lest it might be said, that *Pharaohs* leane kine, haue eaten vppe all the fatte kine.

That which we giue, it is not lost: he that giues but a cup of cold water, shall not loose his reward: remember how God blest the oyle in the cruze and the meale in the bag to the poore widdow. 1. King. 17

If thou giue to the poore, thou dost not giue, but lend, and to whom dost thou lend, but to the Lord? he that giueth to the poore, lendeth to the Lord; and looke, what he layeth out, it shal be paid him againe: yea, he will paye it thee againe trebble in the double.

Consider thou giuest it vnto him, who is thine owne flesh, who is the Image of God as well as thou, who is made of the same mould with thee, who must be heire of the same promises with thee.

If in other things thy loue apeare not to thy neighbor, yet in this it must needes appeare, and shew it self, by releeuing him, so fulfilling the will of God, who chargeth thee thus

in

in the fifteenth of Deut. ſeuenth verſe.

Deut. 15, 7 If thy brother by thee be poore, thou ſhalt not harden thy hart, nor ſhut vp thine hand, but ſhalt releeue him in his neede: he that deſpiſeth the poore, deſpiſeth him that made him: if you ſhall thus do, and in the feare of God, I exhort you ſo to do, to you then belongs that voice of comfort; come ye bleſſed of my father, receiue the kingdom prepared for you frō the beginning of the world: for I was hungrie, and you gaue me meate; I was thirſtie, and you gaue me drinke; I was a ſtranger, and you lodged me; I was naked, and you cloathed me; I was ſicke, and you viſited me; I was in priſon, and you came vnto me:: Know that Chriſt in the poore is hungry and thirſtie, and a ſtranger, and naked, and ſicke, and in priſon; and in aſmuch as you haue done it vnto one of the leaſt of theſe his brethren, you haue doone it vnto him.

And now (beloued) that I haue ſhewed you all the circumſtaunces in effect of this loue towardes God, and towardes your neigbour, which is all the duetie that the Lorde requireth of you in theſe his commandements enter into your ſelues, ſound

your

your ſelues, whether this loue of God be in you, or not.

As *S. Paul* bade the *Corinthians* to proue themſelues, whether they ſtood in the faith: ſo I, not by way of commandement, but by requeſt, rather intreate you, proue, and examine your ſelues, whether this loue of God be in you, or not. 2 Cor. 13. 5

It ſhall ſoon appeare by due examination, as a veſſell is iudged by the ſound thereof, to be either empty or full.

Happie is that man that can ſaye: all theſe haue I kept. The prodigall ſonne was neuer halfe ſo welcome to his father, as this man is to God.

Δεῶ δόξα καὶ νῦν καὶ πάντοτε.